

Jerome B. Peterson

# THE COLORED AMERICAN MAGAZINE

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OCTOBER, 1908

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A MONTHLY ILLUSTRATED MAGAZINE  
DEVOTED TO THE INTERESTS  
OF THE COLORED RACE.

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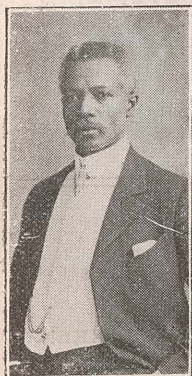
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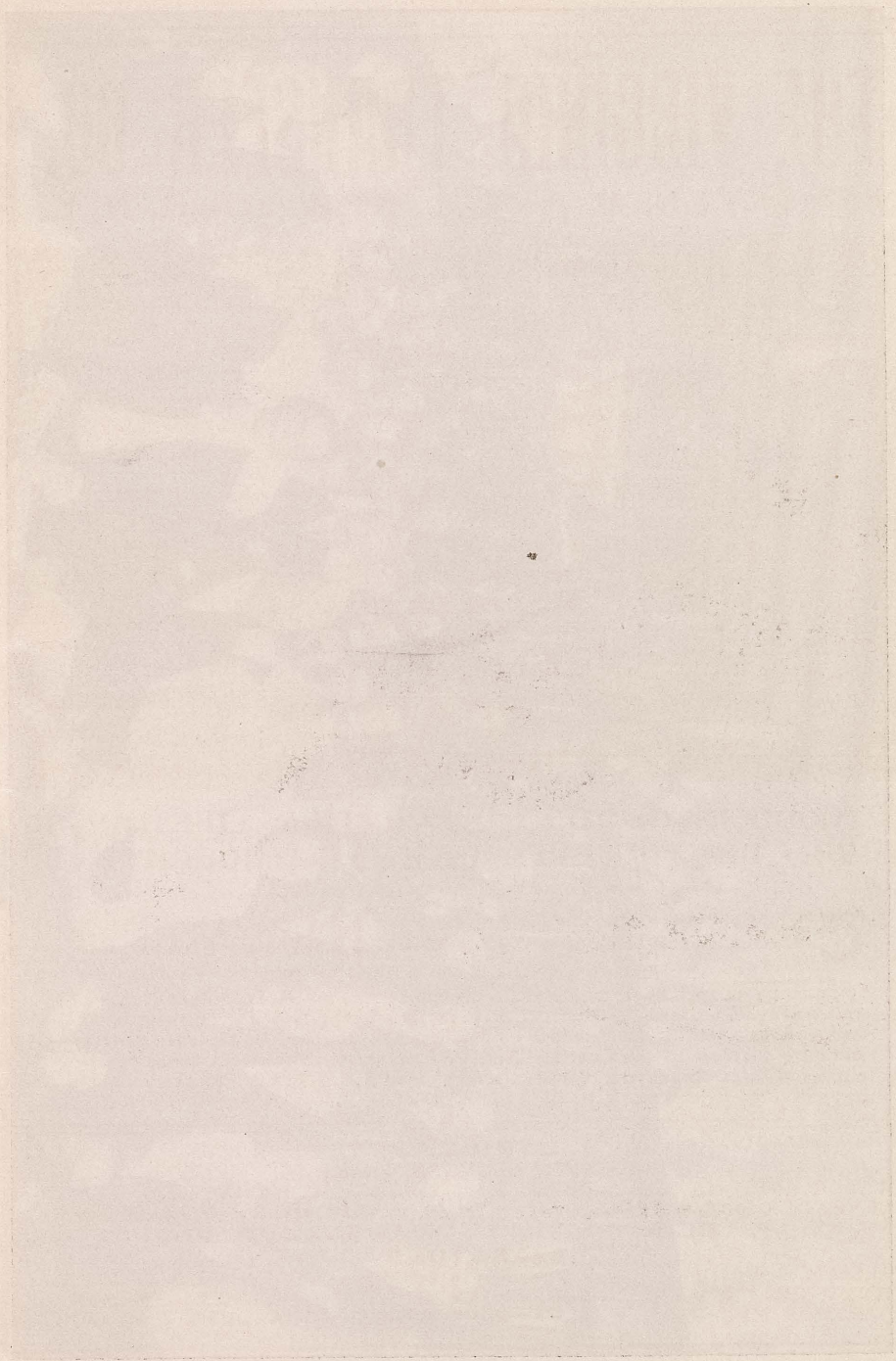
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Graduating Exercises of Prof. Adena C. E. Minott, at the American Institute of Phrenology, New York City.

# THE COLORED AMERICAN MAGAZINE

VOL. XIV

OCTOBER, 1908

NO. 9

## THE MONTH

### SCHOOLS OPEN WITH GOOD ATTENDANCE



REPORTS from the various colleges and schools indicate a very prosperous year ahead. Most of the enrollments show an increase over last year, and the student body presents a higher standard of manhood and womanhood each year.

As the educational advantages in the high schools and seminaries advance, so the standard of those who enter the higher institutions is raised. This is a healthy sign and it should be the aim of the managers of Negro schools especially to constantly raise the standard of requirement for entrance each year. The high schools and seminaries are turning out a sufficient number of qualified men and women now to give the colleges and

professional schools their choice of the fittest. The day for admitting men to the professional schools either from sympathy or favor has passed. Merit alone should be the test. At the beginning the professional schools were an experiment. They are now far beyond the experimental stage, and rank as fixtures and necessities. It is no longer necessary to let in inferior material to fill up, but it is rather necessary to put up the bars to keep out those who have come to enter unprepared. Those who cannot see progress in the Negro race otherwise, could easily do so in a careful study of the improvement in Negro educational institutions, which afford a most forceful index to the situation.

### THOMAS DIXON SUED FOR SLANDER

MR. THOMAS R. DIXON, author of "The Clansman" and over-time works

in slandering and villifying the Negro people of this country, has been sued or is about to be sued in the Federal Courts of North Carolina for slander of an ex-member of the Supreme Court of that State. It all grew out of the fact that this Judge W. A. Montgomery, made a Republican speech in which he refuted the statement that Dixon has been making in his books about the Negro and reconstruction times. The good Judge read from the records of investigation and proved that in spite of all that had been said to the contrary, not a barn was burned nor a white woman raped by a Negro during the whole period of reconstruction. He further said that the Democrats used the Negro legislators to rob the public treasuries, and that many of these men and their children were still feasting on the spoils they had so reaped. Judge Montgomery held up before the audience a large picture of Mr. Dixon's face, and pointing to it said that he resembled a hyena howling around a church graveyard at midnight, and further said, "If that face isn't enough to frighten the women and children of the land, what is?"

Mr. Dixon replied to the Judge in the daily papers, and used language that is now being made the basis of a \$50,000 suit by Judge Montgomery. We will watch the outcome. It is a pity that in this country we have no law against slandering a race. This should be actionable as well as slandering the individual.

#### VARDAMAN OF MISSISSIPPI

THIS fire-eating statesman has broke loose again in Mississippi and is editing

a newspaper whose avowed intention seems to be to stir up ill-feeling between the races in the South. There is already enough race feeling now without any further efforts to make more, and the sensible white people of the South are not in sympathy with Vardaman's scheme. What else can be the outcome of his continuing to cry out that Negroes should be lynched, that education is hurting the Negro race, and that all the educated Negroes should be sent North? Such rot as this is bound to bred trouble and stamp Vardaman and his followers as enemies to good government. Rather than get rid of educated Negroes the State of Mississippi would do well to get rid of Vardaman and his followers. Sooner or later the good people of the State will wish they had.

#### TO MAKE THE NEGRO WORK

MRS. CHARLOTTE PERKINS GILMAN in the American Journal of Sociology (Chicago) contends that, "The whole body of Negroes who do not progress, who are not self-supporting, who are degenerating into an increasing percentage of social burdens or actual criminals, should be taken hold of by the State. This proposed organization is not enslavement, but enlistment. The new army should have its uniforms, its decorations, its titles, its careful system of grading, its music and banners, and impressive ceremonies. It is no dishonor, but an honorable employment from the first, and the rapid means of advancement. Men, women and children all should belong to it—all, that is,



below the grade of efficiency that needs no care. For the children this is the vital base of the matter—a system of education—the best we have—should guarantee the fullest development possible to each, from the carefully appointed nursery and kindergarten up to the trade school, fitting the boy or girl for life; or if special capacity be shown, for higher education.”

Many features of Mrs. Gilman's scheme strike us as helpful not only for the Negro but for all people. We cannot see how she can propose this solely as a remedy for Negro shiftlessness and not for the other races as well. Possibly she is more interested (?) in seeing the Negro progress than other people. Then, too, a law for black people *alone* would be unconstitutional; laws must operate on all alike, both white and black. Again, there are quite as many white loafers as black ones, and Negro loafers are only imitating the white ones.

Again, this theory might be carried out if you could find white people enough suited to the task. We don't believe they could be found. The inhuman treatment of the Negro in this country to-day when there is no law for it, and the attempts of white people to hector over him, shows what terrible things might be expected under such a scheme.

While there are books full of laws against ill-treatment of citizens, yet the Negro citizens of America are the subjects of more inhuman and barbarous treatment than any race living among civilized human beings. Thousands of Negroes are mistreated daily in this

country, and rather than relief, they get the jeers and sneers of an unsympathetic public. This scheme of Mrs. Gilman would open the door for a thousand fold more evils than we now have. Every *vagrant* Negro can be made to work now if we would enforce the law, but to enforce the vagrant laws would catch whites as well as blacks. Mrs. Gilman's plan contemplates catching *only* blacks.

The best remedy for the non-working Negro is to give him work. The white people shut the factory doors to him; most of the hotels, most of the domestic places in the North, most of the labor unions bar him, the typographical unions bar him, the trades' unions bar him, the business men bar him, from clerkships—in fact he is bared out and shut out of more places than any race in America, not because of incompetency but because of prejudice. For in many cases Negroes get into jobs because it may not be known that they are colored, but as soon as the fact is discovered they are discharged. To a man up a tree it looks as if Mrs. Gilman would do better to institute some plan of missionary work among the prejudiced white people as a better way of solving the Negro problem rather than proposing a scheme which would add more oppression to that already in existence. We recommend her to the study of the work of Mr. John Jay Schieffelin, who is engaged in trying to help make openings for Negro workers among white employees in New York, who have never employed Negroes before. If Mrs. Gilman should join hands in a work of this kind, and convert

the prejudiced whites to a state of mind in which they would be willing to give the Negro race a square deal, we think her efforts might be applauded. Her present scheme is a step backward and just the thing such men as Vardaman, Tillman, *et id omne genus*, will applaud.

#### IS A TRUE CHRISTIAN PREJUDICED?

CAN a christian bear prejudice in his heart against his brother? If he does have prejudice and still calls himself a Christian, is it not time for that person to begin an investigation of religious possessions.

Some professing Christians we know are very prejudiced. They make much of religion and at the same time are outspoken in their prejudices. It has been thought religion was the great solvent of the so-called Negro problem, but in some sections of this country we find many churches and at the same time much prejudice. Some of the meanest

and most loud-mouthed Negro haters are church people. We will not say they are Christians, that is, we do not believe they bear the true stamp of Christianity.

We regard, therefore, religion as a factor only in the salvation of the race problem. It is not the only solution. Human beings never have, and possibly never will, become so religious as to lose their human nature, and it is human to hate.

Life is not run in straight lines; it is many sided, and there are many sides to the race problem which will no doubt yield to superiority, religion and good sense. Early teaching and training will have much to do with the solution in the future and we believe the white people who constantly teach prejudice to the rising generation are doing the most harm to this question for the future. Let us hope that true Christianity may prevail to the end that there may be peace and good will.

## Prof. Adena C. E. Minott, Ph.B.; M.S.; F. A. I. P.

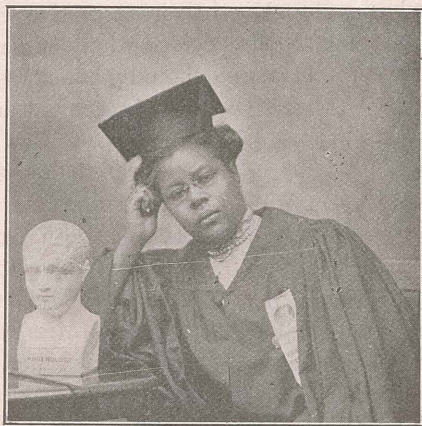
By J. SAMUEL WATSON



WHEN one climbs to the pinnacle of fame in a profession and the public begins to marvel at one's achievements, the desire of many persons is to know what created the incentive for the choice of that profession in which the individual is so successful. Many famous physicians and surgeons attribute

their first desire for the study of medicine and surgery to the aid they gave a wounded schoolmate on the playground. Some eminent lawyers have told us that their taste for legal studies was inspired and cultivated by their early and frequent participation in debates.

In many instances, the biographies of these successful persons read like a romance, so full of noble strivings. Un-



PROF. ADENA C. E. MINOTT, PH.B., M.S., F.A.I.P

stained by selfish motives, we see them toiling on and on knowing that the accomplishment of their aim is not for self-aggrandizement, but for the general good of the human race. These records very often create a stimulus to many who are plodding along in the same direction for the same object, and have been the means of inspiring hope and encouragement to a vast number of persons who lacked grit, perseverance and self-reliance and who, probably, have faltered and fallen by the wayside.

The writer, after noticing carefully the progress of the subject of this article, Prof. Adena C. Minott, and having received great benefits from her instructions and advices from time to time, decided to request an interview on the question of what created the desire for the profession in which she is making such a mark for her race. My request was granted, but mind you, had she known it was my intention to thus use

it, the honor would have been denied me, for, as is characteristic of truly great persons, Prof. Minott is very modest and her dislike for publicity has caused her to refuse many requests for interviews from newspaper reporters, but after that very interesting talk with her my conclusion was, that a career so full of noble efforts and self-sacrifices in face of what appeared then to be insurmountable obstacles; a career now so radiant in the glory of triumph and success which stands as a model to the Negro race and a proof of their capacity, should be made known to the reading public and so instill the spirit of "go thou and do likewise" into every ambitious breast.

Perhaps few women in their first score of years have striven as hard or have persevered so undauntingly as Prof. Minott. She is the youngest daughter of Mr. John Thomas Minott, a wealthy and renowned architect of Kingston, Jamaica, British West Indies, who enjoys the

reputation of having contracted for and built many of the churches and public buildings in Kingston, the metropolis, and in several of the parishes in that island.

Mr. Minott is a Mason of wide repute, being Past Master of Patriachie, No. 6, G. U. O. of O. F., Boston, Mass. In the interest of this latter fraternity, he founded Patriachie, No. 2042, in the Island of Jamaica, which remains a permanent tribute to his zeal and activity. It must not be understood, however, that his work was confined to his native land, for in the interest of his profession and with a view of increasing his knowledge in architectural work according to the latest ideas on modern architecture, he has been a resident of this country for a number of years, which caused the younger members of his family to be native Americans.

Miss Minott is not the only member of the family who inherited her parents' brilliancy, but rather a bright star in a fine constellation. Her brother, the late Dr. Enos S. F. Minott, was the first man of color to attend and receive the degree of M. D. from Cornell Medical College and on account of his exceptional cleverness he was appointed to service in the Lying-In Hospital, on 17th and 18th streets, of this city. Mrs. A. M. Price, her eldest sister, is a musician of note and prominence, and Miss Alice L. A. Minott enjoys the distinction of having taken honors in chemistry at Cooper Union.

As a girl, Prof. Minott evinced a tendency towards vocal music and litera-

ture. Her elder sisters having selected their respective vocations, it was undecided what course of studies Miss Adena should pursue, and though her voice possessed rare qualities and gave evidence of a great future with proper training, it was feared that it might ultimately lead to the stage, the idea of which was intolerable to all the members of the family except her mother, who strongly supported it. Dressmaking was finally selected, but Miss Minott disliked that line of business; her abilities called for a much wider scope; she felt that her life should be devoted to a study more universal in its effects, and she therefore prevailed upon her parents to discard the idea.

It was in the year 1896 that her eldest brother, Prof. T. A. Minott, wrote a war song, entitled "The Soldier's Call," which he took to Washington, D. C., to have copyrighted. To accompany him, he took Miss Adena, an incident which, as the reader will see, proved the turning point in her life. While in Washington, one day as they were passing the MacDonnall College of Phrenology and Psychology, Prof. Minott decided to have a chart marked for his sister, presumably to determine definitely her mental capacity and the line of studies most suitable to her.

Mme. MacDonnall, after a careful examination, advised the study of medicine, predicting success as a prescribing physician, or in vocal music and light dramatic work; "but above all," said Mme. MacDonnall, "she would be specially successful in the practice and teaching of the

mental sciences in general, as she is especially adapted to this latter study, and it would be a circumstance for regret if she were not allowed to pursue it; but the trouble will be to find a school that will tutor one of her race; in my own school I could not admit her." Mme. MacDonnall saw the possibilities of a great future in this budding member of our race, and touched, probably, with a deep sense of justice and the duty we owe each other as human beings, regardless of creed, color and race, she continued: "But no one can prevent my teaching her privately, and I am sufficiently convinced as to her excellent mental powers which arouse my feeling of interest in her welfare so to do."

Miss Minott returned to New York elated and satisfied that something conclusive had been decided upon as to her future; she realized that it was now left to her to accomplish what was predicted of her.

She set about completing her schooling. She worked assiduously and finally graduated first in her class from Grammar School No. 80, New York, under Mrs. J. S. Garnett, the then principal, and received a prize for general excellence from her teacher, Miss Mary E. Eato. Miss Minnot then entered high school and after having acquired the necessary academic standing for college matriculation, she went to Washington, D. C., and entered the MacDonnall College of Phrenology and Psychology. Prior to entering the college Miss Minott was so enthusiastic over the study of phrenology that while preparing for her

entrance examination, she insisted on familiarizing herself with it by correspondence courses which gave her a full grasp of the subject when she entered. Despite the idiosyncrasies of her white classmates, Miss Minott, on April 14, 1899, graduated with honors and received the degrees of Ph. B. and M. S.

Returning to New York, her maiden lecture was given at Lafayette Hall, April 27, of the same year. Mme. MacDonnall, whose intention it was to personally introduce her to the audience, was unavoidably detained in Washington, but sent the following letter of introduction: "It affords me very great pleasure in introducing Miss A. Minott, Ph. B., M. S., who has taken the entire course in phrenology and psychology. She has accepted and mastered it in less time than any other student I have had in all my years of teaching. I may here add that she is my first colored student. She has succeeded so well that it has proved to me the capability of her race to figure in any sphere of life with equal alacrity and ability to that of any other race. My deepest regret is that my business has hindered my accompanying her in person at this, her maiden, speech. Trusting this letter will serve the purpose for which it is intended,

"Yours very respectfully,

"(Mme.) L. MACDONNALL."

The motto of the Greek philosophers, "Know thyself," must have appealed forcibly to Prof. Minott, and this even seemed too limited and thus she must have extended it, "Know thyself, and having done that, cause others to know

themselves," for bent on developing her knowledge to the highest degree in the sciences and with a motive of teaching them, she took up general and post-graduate courses in the world-famed Fowler and Wells Institute of Phrenology and Anthropology, New York, and perfected herself as a teacher in the five branches of mental sciences, which she now teaches, viz: Phrenology, Anthropology, Psychology, Physiognomy, and Physiology, Anatomy and Hygiene. She also graduated from this college and received the badge of membership and degree of F. A. I. P. (Fellow of the American Institute of Phrenology), thus making her the only graduate of color in this country in this profession. At the end of her final post-graduate course in 1903, she won the Fowler and Wells medal and on which occasion the title "Professor" was conferred on her.

The first four years of Prof. Minott's practice was confined to entertaining the most exclusive society in New York, and the manner in which she handled her subjects was such a revelation that the demand for her services was enormous. Her lectures, for their science and oratory, have excited the most coveted praise of press and public alike. Her delineations of characters have received the unsolicited testimonials from leading divines, physicians and men of note here and abroad, including His Grace, the Archbishop of the West Indies; Rev. Canon Kilburn, of Jamaica, W. I.; Rev. W. H. Brooks, D. D., Rev. H. E. Bishop, New York, and Dr. York Russell, M. D.

Possessing such a remarkable knowl-

edge of the sciences and being closely associated with the colleges from which she graduated, her patrons prevailed upon her to open a school. She eventually acceded to their request and opened the Clio School of Mental Sciences, which is situated at 487 Sixth avenue, New York, where she has also her offices. Among the many graduates from this school are many prominent physicians and ministers of New York.

The study of mental sciences ranks with that of the noblest professions, and in many instances it has proved its superiority over them, for, "to be forewarned is to be forearmed," but it seems to me that it is the one that is little known of among our people.

It may be that they are not aware of its beneficial effects. It is the profession to which special importance should be paid as it embraces everything that pertains to the human race. It helps in the economy of life, because it enables one to economize one's energy, strength, ability, time and money by centralizing one's talents and special adaptability in the right sphere, thus avoiding unnecessary failures.

The study is essential to both men and women, as it enables each to better understand the peculiarities of the other and to know how to help the other, especially in the state of matrimony. It is of paramount importance to parents in determining the proper courses to be followed by their children, thereby averting failures, and it teaches one how to retain health or recover it so as to maintain a healthy brain and a happy and

successful life. It will, therefore, appear to the reader that it is a profession that one need not necessarily pursue its course of studies with the object of making it a vocation, but for the important part it plays in one's life, which in a few words can be summed up, viz: "The guide to life." Those who are unable to make a study of it should not fail to have a delineation of their characters.

"Know thyself." Many have been helped to get on the proper basis in life through one consultation. Prof. Minott has made a life study of the mental sciences. This fact, together with the knowledge of her being the only member of our race who has excelled in this profession, make it incumbent on us, also

in justice to ourselves, to take advantage of this rare opportunity presented by such a gifted lady.

Prof. Minott writes for several magazines. The most recent articles from her pen are "Memory" and "Child Culture from a Phrenological Standpoint."

In conclusion, every member of the colored race must, like myself, feel proud of Prof. Minott's achievements, and in appreciation of so brilliant a career, we should foster the pursuit of mental sciences, that after Prof. Minott goes to receive the "well done thou good and faithful servant" there will be others to take up the noble work she leaves behind.

## Sunday School Officers, Their Character, Qualifications and Duties

By JOSEPH KING



RESIDENT, Friends and School Officers: Their Character, Qualification and great importance: "Sunday-Brethren: The subject before us at present is one of Duty."

We understand the officers of any institution are the ones who propose local laws to govern the institution with which they are connected. Therefore it is necessary that they be selected from among those who have passed through all the lower departments of the order, whether

in theory or in practice. This should be one of the golden rules by which men are ushered into office. Men who have gradually ascended the ladder should be the superintendent.

### CHARACTER.

The church should provide instruction for their children or youth of their families. They should have a wise oversight as to who should instruct or nourish the tender plants of the vineyard.

This affords an attack upon the character of the men who should hand out such instructions. Christ's emphatic

command is: (1) Feed my lambs. (2) Tend my sheep. (3) Feed my sheep. We then ask the question, Who should feed the lambs? Should an individual who has a form of godliness, and by his walk denies the power thereof? I say no. The Sunday-school officers should be a light for the guidance of the young sheep. Scripture says, "Train up a child in the way he should go; and when he is old he will never depart from it."

If the character of the officer is bad or doubtful, we must remember that his life has some influence upon the young, and it is a fact that water cannot rise above its level. Divine Writ says: "Like priest, like people." I say, Like officers, like their corps.

Let us turn our attention to the executive head, the superintendent. Paul in speaking to Timothy of a bishop, superintendent or overseer, says he must be blameless, the husband of one wife, vigilant, sober, given to hospitality, apt to teach, no drinker of wine or striker, not greedy after money, not a brawler, nor covetous, but patient; one that ruleth well his own house, having his children in subjection with all gravity, etc.; and one of Paul's reasons is, the overseer having practiced rule in his own family, he is in position to rule the house of God. The superintendent represents the pastor in this respect, provided that he has to deal wholly with young minds. Therefore, as already said, he should not be a man who is an inebriate, gambler, liar, flirt or anything of a doubtful deportment. We clearly see that the superintendent of the Sunday-school should be

a Christian and upright married man, having proper home rule. Should he be a single man, care should be taken that he be an accurate, upright, straightforward single man. Not one who is always courting and never marries, leading our girls astray, but a young man who is always in business.

The rule of a superintendent is similar to a patriarchal rule. Hence this government must be of a patriarchal order. Through the advice of his cabinet (or officers), and like the father of a family, he makes laws and executes them. The maker of laws should be one who is walking worthy of the vocation wherein he is called.

As to qualification. The officers should not be novices as teachers and directors. They should be well informed in theory as well as in practice.

An officer who is blessed with a family of children has a home school of experience and practice. What sort of government would this country have if novices filled the legislature, senate or judicial department? The Constitution of the United States says these men must know law. So the Holy Spirit, speaking through the apostle, says, Not novice. He must know the doctrine so that he can earnestly contend for the faith.

The Sunday-school officers should be active and intelligent, possessing the qualification of promoting good order and maintaining it, cultivating systematic habits, impressing his students with the act of doing right for righteousness' sake, or because a principle is involved.



He should possess a winning disposition, "as he that winneth souls is wise," having good common sense, teaching and governing power, a knowledge of and a love for the work. His aim should be to teach the children their duty to themselves, to each other, to their visitors, officers and to God. These qualities are some of the keystones of raising money. He should also be a great financier or one who knows how to raise money.

#### THE DUTY OF THE OFFICERS.

This is one of the essential factors. They should see that each officer does his duty, and that the teachers gathered regularly at the teachers' meeting, teach the same doctrine, administering grace to their hearers.

The officers should make proper provision for the obtaining and safe keeping of books, charts, call bells, blackboards and other apparatus of the Sunday-school. An active and intelligent librarian should have no small place in the business.

Concerning entertainments and pic-

nics. It is the duty of the superintendent and other officers to make ample provision for them and giving assurance to the community that there be no nuisance on the ground which they occupy on this occasion. All pupils should be placed under proper protection. It is the officer's duty to see and also not to wrong the conscience of any participant in his school or snub, undervalue or speak sarcastically of any pupil, visitor or co-worker in his school; but rather always place himself in an attitude to help. They (the officers) should strongly urge their pupils to give their hearts to Christ, and having succeeded in winning them, gain stars in their crowns. Dan. 12:3, "And they that be wise shall shine as the firmament," etc. They should also labor, having as their object the call, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord. Thou hast been faithful over a few things; come and I will make thee ruler over many."—*National Baptist Union.*



## Baptists of Iowa and Nebraska Urge Education of Youth



EDUCATION" is the slogan that has been adopted by the Baptists of Iowa and Texas, who recently met and urged the need of educating the Negro youth. At the meeting a Committee on Education was appointed to draw up a set of resolutions, which were as follows:

Our watchword is to "Educate"—educate the people.

In speaking of the supremacy of Athens, Pericles said: "It is not the education of a select class, but the whole society which gave Athens its unique distinction." Following this idea, we will surely reach the unreached, and prepare every man for the best and highest life.

An education free from bias, free from limitation, free from proscription; not an education that will mark us as Negroes, but such that will characterize us as skilled artisans, as masters in trade, as lawyers, as doctors, and as scholars.

The committee feels the pressing need of education among our people and would recommend that each delegate present, when returning to their respective homes, would urge in every possible way this important matter of educating the children.

No race can rise above its level, therefore we should not be satisfied to remain at our present status and solace ourselves with the program made in the last forty years.

There are too many boys and girls running the streets who should be in school, and too many quitting the schools in the eighth grade.

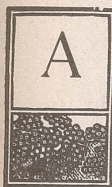
We recommend that the pastors throughout the State preach and urge upon parents the necessity of keeping their children in school.

We further recommend such institutions as Western College at Macon, Mo., for Christian training, and ask that each school shall contribute to our denominational institutions of learning.

THE COLORED AMERICAN MAGAZINE from time to time receives many complimentary and encouraging words from delinquent subscribers and friendly non-subscribers. Thanking both, we wish to say we need more than your moral support. We need new subscribers and good hustling honest agents. To succeed we must have honest agents who will sell and pay, help us in your community. Send us the names of five or more of your friends who will subscribe. THE NEW YORK AGE the greatest Negro weekly newspaper issued. Get it! Read it! With this Magazine---Special subscription \$2.00 the year; Foreign \$3.00.

# A Colored Man's Dream

By DUDLEY C. PLUMMER, Kingston, Jamaica



ABOUT the year 2003 A. D., the United States census showed a considerable decrease in the number of Negroes and persons of Negro descent in America, and at the same time the English

Government woke up to the fact that during the past century, it had lost the majority of its Negro subjects in the Western Hemisphere. Ever since the banana cultivation had been begun in Costa Rica, and work on the Panama Canal had commenced, considerable emigration had been going on from the British West India Islands to the republics of Central America, in spite of the efforts which had been made by English Colonial governors to check the drain on the labor market.

Some few of the centenarians who were alive remembered a certain Governor Swettenham of Jamaica, who had been kicked out of a \$25,000 a year job, because he had had the temerity to suggest to Admiral Davis that the services of the American fleet at the time of the Kingston earthquake, were not wanted. That same Governor Swettenham had caused a tax of \$6.50 to be imposed on each emigrant, and the governors of the neighboring colonies of Trinidad, Barbadoes and St. Lucia had followed his example. This had not by any means

put a check to the outward flow of black humanity, but as the years went on the emigration increased until the labor market had been so depleted that cultivations had to be thrown up. Added to this the granting of self-government to India had caused the Indians to refuse to allow coolies to be exported any longer to the West Indies for the purpose of being indentured to planters.

The banana plantations had long ago been given up because the growers of Jamaica, and her sister islands, could no longer stand the competition of the Central American planters. As the years went on and as the cultivation of the soil had to be given up, there had been a gradual emigration of the white gentry toward the north; and the population of the West Indies, notably Jamaica, Trinidad and Barbados, had sunk to a few paltry thousands, mostly of the official class and paupers. Realizing that the importance of the islands in the Western Hemisphere had gone forever, owing to the developments in the Far East, England had gradually abandoned them; had withdrawn her garrisons (the disbandment of the West India Regiments had been completed in 1912, and the few warships which had been doing police duty in the Carriibbean and the North Atlantic had been transferred to the Pacific. Consequently, the West In-

dies had lost all significance in the politics of the time, and were simply kept by Great Britain, not because the Imperialist party was not in power, but because she could find no purchaser for them.

While these things were going on in the Western Hemisphere a gradual awakening of the East was taking place. Spurred on and taught by Japan, China had grown strong and mighty, and the fear of the "yellow peril" was over Europe and America. Not only had the yellow races powerful fleets and large and efficient standing armies, but they had awakened industrially, and were independent for their support of the things of the West. The Japanese-American struggle had not yet taken place, and frantic efforts were being made to finish the Panama Canal, which had been destroyed by an earthquake just as it was nearing completion, fifty years after it had been started. Threatened as she was by the Japanese, America was making preparations against the invasion of the yellow horde, which, having gained a footing in Mexico, was threatening Europe as well. With her fleets and armies on the Pacific, America had left Cuba to her own devices. No sooner had the American occupation come to an end, than a long and terrible civil war had set in, and the republic was in a worse condition than it had been when under Spanish tyranny. Some years before Porto Rico had been refused admittance to the Union on the same terms as Alaska, and the natives had been allowed a free hand. They were now only awaiting the beginning

of the long-threatened war before declaring their independence.

While all these things were proceeding, the Negro race was beginning to realize its possibilities. The teachings of Dr. Booker T. Washington had sunk deep into the minds of the people, and there was not a solitary Negro in the Union who had not been taught a trade or profession. The teachings of the Niagara movement were entirely forgotten. Negroes had come to realize that they would never be admitted by the whites to terms of equality, and they had abandoned any such idea. With every man employed at some useful trade or profession, they began to save money. The struggle was hard at first, but they persevered and toiled; they tilled the soil, they were the artisans in the South; the field of mechanics in the North was forced open by their own ability; and so they grew. Negro banks, Negro insurance companies, Negro commission houses, all were founded. The Negroes grew until they numbered one-ninth of the population and by the thrift of the race and business acumen of their business men they controlled one-seventh of the entire capital of the United States. The white capitalists had encouraged them to a certain point until they had realized the vast aggregation of wealth which had passed out of their control. Then they set about to crush the Negro by sheer force of capital, but they discovered that Negro business men had invested their money, not in stocks nor bonds, nor in any of the investments of the pseudo rich, but had sunk their capital in Government bonds and securities

—English and America, and in real estate.

The pride of race which had become so evident at the beginning of the twentieth century, had grown much stronger, and Negroes no longer bought at white stores or groceries, nor patronized white theatres, nor any other white project, but had developed the coöperative idea, which had for its motto: "Negro money buys goods made by Negro labor for Negro people." So it was with this idea in mind they had developed a consciousness of race, and had to a very great extent become independent of the whites. Then in their earlier days when they had first conceived the idea of this industrial and financial independence, they had felt the need of the higher education.

The Tuskegee Normal and Industrial Institute had been selected out of the many Negro schools in the land and the Institute of Modern Sciences and Languages and Philosophy had been added to this Institution. This had been liberally endowed by the different Negro societies, etc., and the \$1,000,000 bequeathed to Dr. Washington by Mr. Carnegie had been utilized for the purpose of founding this place. The world was scoured for the best teachers, and it had been so improved that it now ranks with Harvard and Yale. Scholarships were endowed by Negroes at all the leading foreign universities, and every year fifty Negro men and as many Negro women had been sent abroad to attend these universities. These, on their return home, had served as missionaries and the race had been gradually uplifted

from the stagnation which had overtaken it.

To have done all these things had not been easy. They had met with the fiercest opposition from their enemies and in the Far East. One of the conditions of the purchase was that it should be kept secret for a period of five years. Coincident with this purchase, the announcement was made that a well-known steamship line had passed into the hands of the Negro directors. This purchase created a stir, for it had been known that sooner or later the Negro race would embark in the transport trade. The process of transporting the Negro race began in earnest. The twenty electrically driven steamers running out of New Orleans, Charleston, Philadelphia, Baltimore, New York and Boston were each capable of taking five thousand passengers per week to Jamaica, Trinidad and Barbados, and from these points they were distributed over the smaller islands. At the end of five years over six millions of the American Negroes had been sent out of the country taking with them such an enormous sum of money that the loss was heavily felt, especially in the Southern States, the inhabitants of which had been loudly crying out against the emigration of the Negroes, and the loss of their services. Concession after concession was offered to induce the remaining Negroes not to leave, but they were unable to do so for they were bound to obey the laws of the directors.

A rejuvenation of the West Indies had now set in and people were astonished that a Negro governor had been appointed in Jamaica, presumably by the

English Government. For it had been so arranged that the English officials were to retain their offices until they retired. Many of them (but not enough to excite suspicion) did retire before the five years during which England had bargained to keep her mouth closed, had expired. Their places had been promptly filled by Negroes and soon everything began to move smoothly and efficiently. Travellers, whose business took them among the islands, marvelled at the change that was taking place, and the trade between the islands and the United States had grown to respectable dimensions.

On the 19th of October, 2008 A.D., the Hon. William Ward, the British Minister at Washington sent a communication to the Secretary of State advising him that in 2003 A.D. the West

Indian possessions of Great Britain had become the property of the Negro directors. Three days after, in the midst of the tremendous excitement which the announcement had caused, James Gordon Armstedd, a mulatto from Kingston, presented his credentials as Minister to Washington from the Confederated Republic of the West Indies. The republic was then in a prosperous condition there was no strife, no wars—everyone was happy and contented. Thinkers all over the world rejoiced in the fact that the Negroes had solved their own destiny, and that incidentally, through the centuries of suffering, they had been forced to undergo they had all the time been evolving a civilization which was less merciless, less mercenary and more Christlike than the civilization of the Anglo-Saxons.

### THE PANACEA

Let us reflect! let us reflect!  
While at least, as we reflect,  
Our thirst for gold let us neglect!

Count it too low to bribe, to theive;  
For matured plans that we achieve  
Seek honor only to receive.

Breed no more fights, so no more die;  
If in the earth a fewer lie  
A fewer then will sob and cry.

Let us reflect! let us reflect!  
Let us reflect and not reject  
The better thoughts—let them direct.

—I. DWIGHT FAIRFIELD

# The Sunday School Teacher

By MAGGIE L. ROSS



AMONG the many relations which we may sustain to each other that are designed to bring us in close touch with God, is the important relation of Sunday school Teachers. Since the establishment of the Christian church many auxiliaries have been attached to it with the view of aiding it in its mission to spread the gospel and to secure acceptance of its teachings.

Standing above and beyond all of these various efforts, some of which have been in a marvelous measure of success and others which have proven failures, the Sunday school has withstood all opposition, and to-day stands at the head of all; and it has to its credit more souls saved by the power of the gospel than any other branch of the church.

The success of the Sunday school is due to the fact that it employs plain methods—methods that are free from everything that does not make for the education of those within its boundaries into the principles of gospel truth. It has trusted the gospel, hence has done excellent service as a factor of the Christian church. "Teaching is divine." Zeno says that the teacher is the greatest of mankind. To be a Sunday school teacher or an expositor of the doctrines and principles of the

Christian faith has attached to it serious responsibilities and duties and withal splendid opportunities to lead the youth and older ones to Christ and to develop them for most active service in the church.

Assuming that every Sunday school teacher has accepted Christ and is thus an adherent of the doctrines and principles which he seeks to inculcate in others, what duties lie before him that will enable him to do the most effective service in his position. First of all, he should be thoroughly consecrated to God and Sunday school work as one of the means by which souls are to be saved; and his daily life so exemplary as to reflect the fact that he has woven into him the principles of Christian truth. With this measure of truth and without which a Sunday school teacher cannot succeed, let us consider a few duties which relate to the practical side of the work of one who holds this very important position.

Much that a child learns during the early years of its life, and its impressions and bent of mind with regard to matters pertaining to spiritual life and God, are results of the principles that have been instilled into it by its Sunday school teacher. The teacher has to deal with conditions which are diverse and varied. Each scholar of a class is surrounded by and subjected to conditions

which are different from those of other members of the class. It follows then as a logical sequence that if the Sunday-school teacher would give most effective service, he must visit the homes of his scholars and thus not only inform himself of the moral, spiritual and intellectual conditions with which they are surrounded, but also to give evidence of his interest in them and to secure the sympathetic co-operation and love of the parents.

Another duty impresses me as being exceedingly important. We need in these modern days of rapid civilization more than ever Sunday-school teachers who from an educational standpoint are both apt and competent to teach. It is the indispensable duty of the teacher to so fit himself by a prayerful and careful study of God's word as to be able to teach forcibly and unfold the truth understandingly to others. Each lesson should be carefully studied and the authorities bearing on the particular subject on which the lesson treats, consulted so that the teacher can talk freely to his class without confining himself in a parrot-like manner to the questions contained in the quarterlies and on the cards. He should go to the class with a message and deliver it interestingly. Every one knows that food eaten cold meal after meal will cause indigestion and a complete disorder of the system; so will cold brain food dished out in an indifferent way paralyze the brain. It is the duty of the teacher to keep in mind the fact his mission is to assist in the saving of souls by leading his pupils into the gospel truth. Each lesson and each thought conveyed should be

directed to this end. He should keep before his scholars the fact that the Sunday school is an auxiliary of the church to aid it in its soul-saving mission and the trend of everything coming with its boundaries should be in harmony with it.

The Sunday school teacher should struggle to live on the highest Christian plain, to reach the highest Christian standard, and to have the most lofty Christian ideals; then, too, he needs to be so firmly fixed in the principles and doctrines of his faith that he will be uncompromising. No teacher can succeed who goes to his class with a degree of uncertainty as to what the real truth is. He should be fixed in the faith of the denomination with which he is identified. If he is a Baptist, then teach Baptist doctrines without compromise, realizing the fact that it is a part of his work to assist in building up the Baptist church. It is the duty of the Sunday school teacher to be a factor in the spiritual life of the church. Many teachers fail because they are spiritually weak. They do not attend prayer-meetings and other means of grace, hence they are lacking in spiritual influence. All of their work in the Sunday school is a sort of perfunctory performance which they go through by rote. That enthusiasm and interest which would characterize them if they pursued their work strengthened by the Holy Spirit, is never seen, hence they fail. Dead teachers make dead scholars and vice versa. The most successful teacher is the one who is living closest to God and often holds communion with his Lord.

The responsibilities which rest upon



the Sunday school teacher are grave and serious. He is a guide charged with the duty of pointing to our youth the way of salvation. No department of life's activities can be absolutely free from the influences and impressions of the Sunday school teacher. His influence reaches out and into everything. It is reflected in the avenues of business and trade; it operates on the minds of kings and the greatest men of tions; it runs into the fibers of social life and to a more or less degree is written on the face of entire civilization.

The impressions made on the mind of the young by the teacher are generally lasting. As the teacher, so is the pupil." The pupil will inevitably imbibe the nature of its teacher. In this is seen the necessity of the teacher trying to be a moral, intellectual, and spiritual ideal.

And now I close by saying just a few words concerning the teacher's opportunities. They are golden and precious because of the glorious results which may be attained as the fruition of his labors. He has the opportunity of bringing souls to Christ by teaching them the way of salvation. He has the confidence of parents who regard him as capable of training their children in the way of Christian living and God's

truth. He comes in contact the tender mind before it is fixed and when it is susceptible of direction; hence he has the opportunity of directing the building of the temple upon the solid foundation, Jesus Christ.

The condition which the Christian church is working to overcome and the reforms which Christian people are seeking to bring about are to be realized mainly by the force of ideas and principles which have been and are instilled into the minds our youth by the faithful Sunday school teacher. Let us be standards of Christianity, and work assiduously to the end that when our probation here ends, we will have to our credit thousands of souls saved, who will bask in the effulgence of God's glory in the celestial city, and forever join in singing anthems of praise to our Redeemer, saved by the grace of God and the humble work of earnest, conscientious, consecrated Sunday school teachers, that we may hear the welcome plaudit, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—National Baptist Union.





HENRY M. MINTON. PH. G.: M.D.

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# Consumption---Its History and Causes

By HENRY M. MINTON, Ph. G., M.D.

## PART I.



WE are living in an age of progress; and to be of it, to enjoy much of its good, we must be progressive ourselves, not only in science, not only in business, but even in our religion. At once many of you will say, I know, that christianity is one and the same now and forever more, and has been since the birth of Christ. From one point of view that is true, but with the progress of civilization we learn of obligations imposed upon us we had not before conceived of, we learn of duties to God, our neighbors and ourselves we had not before been aware of. I know you afhor what is termed "up-to-date" religion, with its fancy new ideas and sacriligious customs. But I am sure you rejoice at the delivery of mankind from the status of religion of the Dark Ages in Europe, when it was taught that plagues and epidemics were visitations of an angry God, and any effort on the part of mankind to learn the cause or to affect a cure of any plague was most sacriligious and contrary to the desires of our Divine Father.

To-day we are taught by our worthy spiritual advisers that our religion must be carried away with us from the tabernacle into our homes, our business and our modes of living. A pure soul is worthy

of a pure body. And hence this crusade must particularly appeal to the intelligent and farseeing ministers among us, who realize the extent of the devastation of this disease, which, as a monster, is attempting to hold us tightly in his grasp, approaching as stealthily as Satan, himself, and depriving us prematurely of the enjoyment of God's bright world.

Tuberculosis is the scourge of to-day. Like fashions different diseases have flourished in different eras. The progress of civilization has meant not only the spread of christianity, the changes in the modes of living and travel, the perfection of great engineering feats, but the conquering of disease. And this has been brought about by that insatiable desire for knowledge and unselfish aim to improve man's state upon this earth, without ever a thought of financial gain.

What do you of the younger generation know of Asiatic cholera, the great black plague? But back in the '30's, the '40's, the '60's, and as late as 1873 this terrible disease visited our country with extensive and disastrous epidemics. Smallpox is not the terror it was before the discovery of vaccination. I predict that in ten years from now smallpox will be almost as rare in many parts of this county as cholera. Yellow fever, the terror of the

tropics, has been conquered. Most wonderful results have been attained in Cuba by improving sanitation and exterminating the particular kind of mosquito that conveys the germ of the disease. Typhoid fever has been stamped out in some communities, and will be in this country as soon as we shall have a pure water supply. It has been predicted that at a date not beyond the lives of most of us it will have become such a rare disease that physicians will travel hundreds of miles to see a case.

But as I have said, tuberculosis is the foe which we are fighting to-day. The medical profession the world over has joined its forces to stamp out the ravages of this terrible disease, the "white plague." The community in general, city, county and state, has taken up this fight, and anti-tubercular societies of all kinds are in existence all around us. The disease falls with a particularly heavy hand upon our race, and with that spirit of self-help which is so rapidly growing among us, it behooves us to be up and doing to save ourselves, our own loved ones, our friends, our neighbors.

Over 150,000 people die in the United States from tuberculosis yearly, one-seventh of all deaths, and five millions in the whole world. It is conservatively stated that over a million people in this country are affected with the disease, one out of every sixty persons. It is a disease of the young as is shown by the fact that more than half the persons who die under thirty-five years of age die of tuberculosis.

To most persons tuberculosis means consumption of the lungs. But while that is the most common form, and

most of my remarks will allude to this form of the disease, pulmonary tuberculosis, you must know that tuberculosis attacks many portions of the body. Hence we have bone tuberculosis, brain tuberculosis (or tuberculous meningitis,) tuberculous peritonitis, tuberculosis of the covering of the heart (tuberculous pericarditis,) tuberculous pleurisy.

#### HISTORY

It is of course hard to say how long mankind has been affected by this disease. It can be established that consumption as we know it has existed over 3000 years. Commentators of the Bible, however, credit Moses with a knowledge of the disease. In Leviticus, chapter xxvi, verses 13-16, he says:

13. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of of your yoke and made you go upright.

14. But if ye will not hearken unto me, and will not do all these commandments:

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:

16. I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And in Deuteronomy, Chapter xxviii, verses 20-22, he says:

20. The Lord shall send upon thee cursing, vexation, and rebuke, in all

that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21. The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest to possess it.

22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew, and they shall pursue thee until thou perish.

It is also claimed by some that one of the plagues of the Egyptians mentioned by Moses was consumption.

In Isaiah, Chapter x, verses 16-23, we find another probable reference to consumption, as also in the 17th verse of the 10th chapter of Daniel.

That great philosopher and physician, Hippocrates, 450 years B. C., with rare intelligence, described a case of tuberculosis that to-day with our vastly superior knowledge upon the subject could scarcely be improved upon.

Galen, 200 years after the birth of Christ, gave a classical description of the disease as existing among the Roman's. It is believed that the Romans got the disease from the Greeks and they in turn from the Egyptians. Where the Egyptians got it can only be surmised—probably from out of the East.

From these early times to the middle of the 17th century, knowledge of the disease, its cause and the effects upon the body were vague. It was about that time that the importance of anatomy

became recognized and autopsy and dissections of the human body became frequent.

I have used the terms consumption and tuberculosis interchangeably. There is a technical difference in the words, consumption being a later stage of the disease. For our study of the disease however, we need not draw the distinction. But it has been but a little over one hundred years that the term tuberculosis has been in use. From the dictionary you will learn that a tubercle is a small rounded eminence. In 1793, an investigator by the name of Bailey described the condition of the lungs in persons who had died from consumption, in which were found many minute tubercles, not larger than the head of a pin. Many of these tubercles combined to form one large nodule, which by degeneration became an abscess, which later became a cavity. Thus the association of tubercles and the disease consumption cause it to be termed tuberculosis.

It was fifty years after that that tuberculosis was proven to be a disease that might be transmitted from one person to another. But why that should be so was not known until 1882 when Koch, a German investigator, published the result of his investigations showing that tuberculosis was caused by a specific bacillus (bacteria,) the tubercle bacillus, which when introduced into the human system, and that system being in a weakened or debilitated condition, would produce the dreaded disease, tuberculosis.

Time will not permit me to elaborate upon the science of bacteriology. It

might be called the new era science. It is to medicine what electricity is to engineering. It is by bacteriology that medicine and surgery have made such wonderful strides in the last twenty-five years. Koch's discovery was of immense value in the fight against disease, and accounted for phenomena hitherto unknown.

These little bodies, which are acknowledged to be the cause of the disease, are about 1-125 of an inch long, and can only be seen under a microscope. They are found in the sputum of a person in the fully developed stage of pulmonary tuberculosis, and are also in the tissues of the body affected by the disease. If these little bodies be put in a plate containing some blood serum and glycerine and placed in a warm place, they will grow and multiply. If some of them be injected into an animal—a guinea pig for instance—the animal will develop all of the symptoms of consumption. From this same animal, these same bodies, the tubercle bacilli, may be obtained as they were from the man or woman in the first place. Hence the proof is positive.

Enough for the history. Now as to the causes.

#### CAUSES

As I have said, tuberculosis is caused by the tubercle bacillus. That is the direct or primary cause. But we have also a contributing or secondary cause. These two classes of causes work together in the overtaking of mankind by the disease. The presence of the direct or primary cause, the tubercle bacillus, without the presence of the contributing or secondary cause, makes the con-

tracting of the disease unlikely.

We will first take up consideration of the direct or primary cause. Every case of tuberculosis is caused by the tubercle bacillus, and every tubercle bacillus is derived from a person suffering from consumption. During that stage of pulmonary tuberculosis when there is coughing, sneezing and expectoration, many hundreds and even millions of tubercle bacilli are brought out and distributed into the air, or contaminate handkerchiefs, cloths, bed linen, cuspidors, and the like.

Through actual contact, as by kissing, or breathing in these bacilli floating in the air after coughing or sneezing by the consumptive, or by breathing in dust of a room or street laden with the tubercular germ, a person previously unattacked takes into his system the tubercle bacillus, and if his system is in a favorable condition for it, the germ makes inroads and he becomes a victim. This is the principal manner in which tuberculosis is contracted, namely through the lungs.

A second manner is through the stomach by eating of meat of animals afflicted with tuberculosis, usually the cow or the hog. Occasionally milk may convey the germs and produce the disease.

A third and rare manner is through the skin and open wounds, when by the direct contact of the germs from sputum or tubercular sores, or the like, the disease is produced locally.

Now I have told you of the primary cause. I have told you that without the presence of the tubercle bacillus no new case of tuberculosis can arise, and

that every tubercle bacillus comes from some case of tuberculosis. The consumptive and the person breathing in the tubercle bacillus need not be in the same room, or even in the same house. The consumptive may be even dead.

A patient may be confined to a room for many weeks or months coughing and expectorating millions of tubercle bacilli. The furniture, carpets, floors, window curtains, etc., become filled with germs. After the removal or death of the patient a perfectly healthy person may live in this room. Without proper disinfection these germs continue to exist in this room, and the heretofore healthy person takes them into his lungs constantly, or into his stomach by actual contact with hands and lips, and soon becomes a victim of tuberculosis. This is but one of many examples to explain my previous statement.

The careless disposal of cloths and spittoons and cups containing sputum of consumptives may cause a spread of the disease in an equally indirect manner.

Dr. Flick, the eminent specialist on tuberculosis, aptly sums up the manner in which the disease is contracted in the following paragraph:

"Contact with a person who has consumption, contact with a place which has been occupied by a consumptive, and contact with a thing which has been used by a consumptive. The first probably gives two-thirds of all implanta-

tions, the second two-thirds of the remaining third, the last the balance. The contact must be intimate and prolonged, not casual."

So much for the direct or primary cause. What do I mean by the contributing or secondary cause? Let me make a crude illustration.

Two men go to sleep in two different rooms in the same house. The first man fails to have any ventilation in his room, his windows being tightly fastened. The second man more careful in his mode of living has his windows open and his room amply ventilated. During the night, by a leak in the gas pipes, the house becomes filled with gas. The first man, having no ventilation in his room is quickly asphyxiated. The second by virtue of the open window is not overcome by the gas. The gas was the direct cause of the death of the first man, but the lack of ventilation was the secondary or contributing cause.

And so in tuberculosis, the tubercle bacillus is the primary or direct cause, but to aid the germ to overcome the body we have secondary causes such as:

1. Family tendencies
2. Surroundings
3. Overcrowding
4. Dirt
5. Occupation
6. Habits
7. Diseases
8. Race

(To be continued in our next issue)





## THE LOVE—FLOWER

By ALICE H. CUNNINGHAM

¶ laughed as I went down the pathway,  
And just from life's joy and life's pleasure;  
The sky was as bright, my heart felt so light  
My feet tripped a fantastic measure.

A flower grew up by the roadside,  
A flower so dainty and frail,  
And there grew in its heart a tiny red dart  
Like a gleam from Holy Grail.

"Oh flower," I cried, "little flower,  
Oh floweret, sweet and dear,"  
Nearer I came, "Oh tell me your name,"  
And I touched it with something like fear.

It looked as it swayed in the breezes  
Like none other I ever had seen,  
Like the soul of a saint, with a perfume so faint  
As would come from the hair of a queen.

"My name" breathed the flower and nodded its head,  
"By some I am called Bliss and Joy,  
And then to-morrow they may say I am Sorrow,  
And for others I am but a toy."

The sun still shown as the clouds flew by  
Like a veil o'er the heavens above,  
And as I drew nearer, for the flower seemed dearer  
I saw that the flower was Love.

And now I have Love, am I happy I wonder?  
But my heart answers "No" and 'tis true,  
For e'en with this flower the clouds will still lower  
Unless I can share it with you.





## The College and the Student



At the opening of the fall session of Wilberforce University September 1, Dr. W. S. Scarborough delivered an address on "The College and the Student," an extract of which we publish as

follows:

In a long symposium in the *New York Times* last month a group of men, eminent in the nation's public life or prominent in its affairs of commerce, expressed their views as to the opportunities open for the young men of to-day.

Out of the entire number but one believed that the chances for success were less, or that individual effort found it more difficult to reap a reward because of altered economic conditions. All declared that there was always room higher up, that no height was impossible, that no such possibilities ever before existed because fields were wider, that there was never such an age, such a place at any time or in any land, and that in short the future of the youth of to-day rests in their own hands.

The one exception in the company asserted that the supply of educated men exceeds the demand. It is because this one exception echoes a cry that touches us so closely as a race that I make *this* the keynote of what I am going to say in these few words this morning.

There are not too many liberally educated men and women to-day if they are

of the right kind. It is, however, the necessity of building up the right kind out of the youth, that is before us. This is to be done by education and here is where the work of the college lies. Let us then give a hasty glance at what the college life is to do for the young people who assemble here for training for the world's work in after years. And here I turn to a group of baccalaureates of last June.

First of all, I would call attention to that expression of Dr. Thwing made some years ago and which should be taken at its full value that a college education is three-fourths formation, one-fourth information; three-fourths training, one-fourth knowledge.

President Hamilton, of Tuft's College, says that the most valuable thing the University gives the student is the ideal of truth as a supreme object of human endeavor. Side by side with this Yale's president's opinion is very apropos. President Hadley draws attention to the fact that a child may be content to go on and make choices and decisions under the controlling force of the moment, but that no man can get on with such a philosophy of life. He will have no stability of character. In fact, he will actually be destitute of it; and that the college is to teach him the true philosophy of life, moulding for him a stable character, so that the youth may have the right sort of principle to be governed by and therefore may

be relied upon.

The same idea with some special points standing out more prominently, is emphasized by President Faunce, of Brown University, who says: "The information we acquire in college will soon be forgotten; the technical skill we have acquired may never be needed in the work we shall be called to do; the examinations we have passed, no one of us could pass five years later. But the power to attend, to perceive, to appreciate, to discern the eternal value within the most prosaic drudgery and the eternal presence beside us in the loneliest fight, and to co-operate effectively with the eternal for the rebuilding of the world—this is education, religion and lasting gladness. We must choose not the reward that work shall bring, but the attitude in which we face it."

And lastly, to round out the thoughts of these educators, I will quote from President Harris, of Amherst College. Says he:

"The college cultivates the ideal of gentlemen. There is no place in the world where meanness has so little toleration as in a college. 'Thou shalt be a gentleman' is the first amendment to the Ten Commandments, and on it hang the academic law and prophets. The meek enjoy the best values have dominion by righteousness and service, by being the right kind of persons. It is by character that they enjoy and control. Now, have we a better conception of this ideal character than that which is expressed in the good word *Gentlemen*—the righteous, the honorable, cultivated man? We might almost say that the Christian conception of charac-

ter has passed from the ideal of the saint to the ideal of the gentleman."

With this group of ideals before us then let us sum up what is expected of us. It is evident that the young people here are not only to acquire book learning, but to learn to love truth, to cling to honor, to build up heroic lives, so that they may be

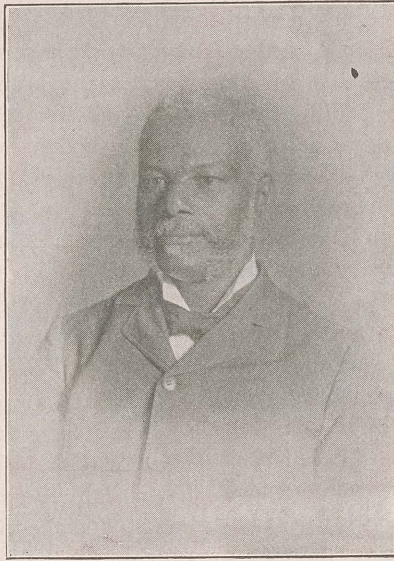
"Like a sheathen saber  
Ready to flash out at God's call."

They are to be, in fact, men and women of Christian character, and they are here to do as Burns advises:

"To catch Dame Fortune's golden smile,  
Assiduous wait upon her;  
And gather *gear* by every wile  
That's justified by honor."

And these last lines carry much thought with them, for the youth at school is here "*to gather his gear*"—(his warlike accoutrements)—as the Scot used this old word—in every way that he can honorably.

We know that as a race we seem limited in many fields. But one thing is certain: *success almost invariably depends upon the individual*; and first-class ability, first-class training, first-class equipment, will not only demand a place, but find one. A noted business man once said that opportunity never seeks the weak, but the strong, and that it does not remain with the strong unless they prove equal to it. This is a truth that cannot be gainsaid. It is this equipment, this strength that the college is to give, making better workers in any field, men and women made broader by its training; and wise enough to take in the teachings of those who have learned life's wisdom



PROF. W. S. SCARBOROUGH, WILBERFORCE, OHIO.

from work as well as books, and made ready to be better citizens and better fitted in all fields to serve wisely and honestly.

There are two reasons why the student should note carefully what is expected of him. As I have already remarked, much is being said to-day about our having too much education. The years spent in doing anything should show fruit and why not in education? The world certainly demands it of the higher education as a veritable *raison d'être* of a school for this kind of training. The college student must show the fruit from this training. But the chief reason, to my mind, for this higher education is the need of the race for multiplied numbers of cultured, educated Negroes to guide it onward and upward.

So this college training must not only show fruit, but that fruit must be of a certain kind, and, therefore, the destined work of the college is to produce men and women of the race fitted for *service to the race*. The student is to be imbued throughout his college life with this idea as expressed by Phillips Brooks: "That life is not for him—that is, a reservoir out of which one is to draw pleasure and good, but that '*he is for life*'—that is, a being coming in his appointed time to minister with what powers of service he possesses."

To the complaint that there is not much for the educated Negro to do we must oppose the fact that there are thousands of avenues open to him if our young people will think of themselves as those who are trained to do service for the race. If

the student is not going to use his education in this way, there is really no justification for his higher training. In fact, if he is not going to make use of his knowledge to help uplift his fellows there is no justification for any kind of training—in culture, in knowledge—in professions or trades. One cannot live just for self alone. What reason has any one *to exist even* unless he is to be a helpful being in this world?

Just what particular avenues these young people, trained in college, are to enter I have not time here to indicate, but I insist that they are open to the well equipped who have made "excellence" their motto. I will say, however, we need leaders, active thinkers, investigators, in every field of human endeavor if we are to make a place for ourselves as a people. Philosophy, science and art must claim our attention. We must have representatives in all fields.

But I must lay stress upon one point—the student in college must have a purpose in life—and the college is to help him to bend every effort toward the education of will power to *achieve that purpose*. And here we have swung around the circle, and we touch "character" again; for one great philosopher asserts that "character" is simply an "educated will."

Now, all this training must be accompanied and supplemented by the hand skilled to do the work the brain conceives; so the industrial side of our training must never be overlooked nor looked down upon. The hand that can obey its owner's brain in any craft has a wonderful power, and manual labor of any

kind is noble. The world could not do without such work. Then, too, this industrial work has its values in helping to quicken the brain in turn. Both brain and hand are to work together in this world. The masses will always earn their living through manual labor, but there is no reason for asserting that the mental, the higher training, need not be obtained as well. It gives room for inspiration and that higher training of thought that makes even plain living and working a pleasure and delight.

There are always two sides from which to view college life. Back of the student is a corps of instructors from whom he has a right to expect much. If the student is to take all these things from the college that the world expects him to take simply because he has been to college, it naturally must come through the example as well as the precept of those who instruct. The college faculty fit for such an exalted service on its part must perforce be composed of individuals possessing broad learning, good judgment, fine perception, intellectual ardor, ability to inspire, through equipment, unimpeachable character, a high sense of honor, a full understanding of the responsibilities of the position, and with the *habits and manners of perfect gentlemen and ladies*. This is what we wish our student body to have and to become, and we, ourselves, can be no less if we succeed in this endeavor to **make** of these sons and daughters of the race fit instruments to do the work that shall uplift us as a people.

The college then—faculty and students co-operating—is to make men and

women ready for the world—carrying out with them culture and learning, fixed high principles, industrious and thrifty habits—in fact, that “*educated will*” already spoken of which results in *noble character*.

This is the destined work of Wilberforce University, the purpose of its founders, the desire of every board connected with it, the hope of every friend who has its interest at heart—the duty of the hour. Not one can shirk it—neither faculty nor student.

We are all here then that we may

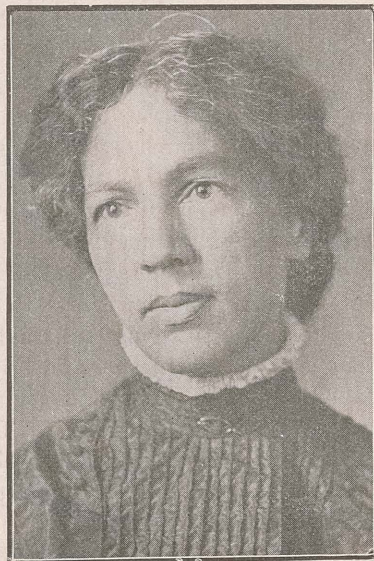
make the young people ready when the call is sounded within reach of their ears. And when that call comes for a man or women to do the work of the world to-day, every student going out from these walls should be able to announce his readiness in the words that Senator Beveridge would put into his mouth: “I am *he* by virtue of my good right hand. I am *he* by virtue of days of toil and nights of study. I am *he* by virtue of a living hope that never fails. I am *he* by virtue of obstacles overcome, problems mastered, duties done.”

## The Alabama State Federation



THE primary object of the City Federation is the support of the Hale Infirmary. This institution is housed in a commodious and well-arranged building, the gift of a well-to-do colored citizen, James Hale, long since deceased. The Infirmary, which has a department for charity patients, is noted for giving good service to all its inmates, and is patronized by the best physicians, white and colored.

The Alabama State Federation operates a Reformatory for Boys, on a twenty-acre tract of land twelve miles from Montgomery, at Mt. Meigs. The land and the pretty five-roomed cottage are paid for, and the Federation has a small amount in the treasury. Twenty-two boys are at present in the home, a crowded condition that calls loudly for the new building the women are anxious



MRS. JOSEPHINE T. WASHINGTON

to erect. Other boys can be gotten from the courts as room is made for them.

Mrs. Washington is the wife of Dr. S. S. H. Washington, a practicing physician in Montgomery, and the mother of a promising young daughter. Before her marriage she taught in the Normal Department of Howard University, at Washington, of which institution she is an alumna, graduating in the class of which the well-known Prof. Kelly Miller was a member.

Mrs. Washington has continued her work as teacher with but few interruptions. For several years she has taught in the State Normal School of her home city, where she is now employed. She

has an interested class of young men in the Sabbath School, and, as may be judged from preceding paragraphs, is active in the club work of her adopted State. She has always loved to write, as well as to teach, and present Richmond residents remember her school-girl efforts that were printed from time to time in the race papers of the Old Dominion. Fugitive articles from her pen have appeared at intervals during these busy years, and the wish has often been expressed that she would write more frequently.

## Work of Burden Bearer Circle King's Daughters and Sons

The Burden Bearer Circle King's Daughters and Sons was organized in Calvary Baptist Church, 1887, Louisville, Ky., by Rev. C. H. Parrish, D.D., pastor. From the beginning the work was helpful to the church and community and the King's Daughters were known through the City for their visits to the sick, relief to the suffering, their aid to the poor, and their earnestness in bringing children into the Sunday school, and men and women into the church. Two years after the organization, a State body (white) was formed by the suggestion of the lamented Miss Jennie Cassady—a dispenser of sunshine for twelve years from a bed of affliction—who knew of the work. A committee was sent to invite the Circle to become a part of that

body which they did in 1894, with the understanding that the Circle would not thereby surrender, in any way, the objects for which it was organized. Thus far they have enjoyed the confidence and encouragement of the King's Daughters of the city and State—whether the headquarters with the genial State secretary, the City Union which meets every month in the parlors of the Y. M. C. A. (white) or in the State body assembled—at all times they have been made to feel that they were laborers together with God, and In His Name.

Meetings are held the first Sunday afternoon of each month at the Calvary Baptist Church (Fifth and York streets)—not one meeting having been missed in twenty-one years. One-half hour is

given to devotion and praise; then each member reports, on blank, work done for the month—a sample will be given herein below in year's report. It is a pleasure to note the number of members who now write and read their reports who could not some years ago. Meetings are always largely attended, and the membership consists of representatives from various denominations. For fourteen years, the Circle has gone in a body (on Thanksgiving, in a special coach, to take dinner to the teachers and students of the Eckstein Norton Institute, twenty-nine miles from Louisville. They give regularly and liberally to the Old Folks' Home, Orphans' Home, Home and Foreign Missions, Education and other causes as they arise. This work is in the hands of the following committees: Two Sick Committees—East and West End of the city; Hospital, Prison, Missionary, Educational, In-Door, Pastor, Aid, Rescue, Thanksgiving, and Students' Reception, Art and Embroidery Club of Young Women. We have four sick nurses who give their service. They have furnished a ward in the Red Cross Sanitarium at a cost of sixty dollars where the poor may go for comfort and receive attention. They have saved three girls from the penitentiary—one very intelligent girl writes from Indiana that she is happily married and again thanks the Circle for their work in her behalf. Three of our members are Probation Officers—one, Mrs. B. L. Allen, head of the Rescue Work, is a very efficient and well-paid officer of the Juvenile Court.

The following is the latest report,

January, 1907, to December, 1907:

|   |          |
|---|----------|
| Prayer Meetings attended.....                                       | 986      |
| Sermons heard .....   | 3171     |
| Times attended Sunday school.....                                   | 361      |
| Bibles distributed .....  | 40       |
| Pages of tracts distributed.....                                    | 952      |
| Religious visits made.....  | 3211     |
| Children induced to attend Sunday school.....                       | 310      |
| Non-church goers induced to attend church.....                      | 454      |
| Religious talks .....   | 3908     |
| Sick visited .....  | 2605     |
| Poor and suffering aided.....                                       | 602      |
| Bible chapters read.....  | 4357     |
| Sunday school classes taught.....                                   | 72       |
| Sinners brought to Christ.....                                      | 20       |
| Garments distributed .....  | 400      |
| Money collected and distributed for charity, church and education.. | \$271.15 |

Mrs. Daisy M. Saffell of Lawrenceburg, Ky., is a native Kentuckian. She married Prof. G. W. Saffell, Jr., at present District Grand Master of the G. U. O. O. F. of Kentucky.

Mrs. Saffell is principal of the Lawrenceburg Public Schools, and through her untiring labors the patrons of this school have one of the best public schools in the State. She is a talented musician and has done more to advance music in central Kentucky than any other individual.

She began club work in Kentucky some eight or nine years ago, but her real work in this sphere commenced about four years since, when she organized a Women's Improvement Club which has done much good in many ways for this community.

Her work and ability attracted the attention of the State Federation of Women's Clubs and caused that body to elect her unanimously as State Organizer. She has organized clubs in the State and through her efforts our State will soon rank among the first in club work.

Mrs. Saffell is a brilliant writer, a fluent and eloquent speaker, and one of the best informed educators in the State.

She is especially interested in the success of Women's Clubs in all parts of our country, and will prove to be an active worker in the meeting of the National Federation of Women's Clubs to be held in Brooklyn, N. Y., August 24 to 28, 1908, inclusive.

For several years Mrs. Preston held the position as teacher of Negro dialect in the Detroit Training School.

She then taught and gave recitals for a number of years in Georgia, Virginia, Florida and Kentucky, teaching in colleges in Florida and Kentucky. Being a member of the W. C. T. U. in the capacity of Evangelist and Organizer, this work was carried on with some success in Florida and Kentucky.

At present she is National Lecturer and Organizer of the L. T. L. among our people, State Organizer of the W. C. T. U., State President of the Federation of Michigan, and District Superintendent of Medal Contest Work.

She is actively engaged in the extension work of the Y. W. C. A.

## PROLOGUE

Cheer up, faint heart, a day dawns brighter,  
That makes the heavy heart beat lighter,  
A day when light dispels the gloom,  
And life will seem illumined noon.

The seems dark at times, 'tis true,  
Our visions rise a changeless blue,  
We grasp, and open to behold  
A disappointment huge and bold.

In vain we strive our hearts to cheer,  
But lo! escapes a painful sneer  
At castles built on sandy soil,  
For then seems life a fruitless toil.

Our friends behold us but afar,  
Nor do they choose a nearer view,  
Their doors which e'er have been ajar  
Are locked; they bid us now adieu.

So seemed this heartless chilly world,  
When adversity makes its call,  
When castles built on sand are whirled,  
And at our feet are made to fall.

—ROBERT BAYLOR WEST.



## The Negro and the Episcopacy



THE failure of the recent Methodist Episcopal General Conference to elect a Negro to the General Superintendency has caused the Southwestern Christian Advocate to publish a long and interesting article on "The Negro and the Episcopacy at the recent General Conference," a part of which we republish.

Many of the church organs deplore the action of the general conference in not electing a Negro General Superintendent, and while the majority of members admit that they were disappointed yet they are optimistic as to the future.

In referring to the incident the *Southwestern Christian Advocate* says:

The position of the Negroes in the Methodist Episcopal Church is a trying one. They have not only the difficulties to meet within the church that arise because of the existence of American race prejudice, but their every action is scrutinized, questioned and at times adversely commented upon by other Negroes who are not members of the Methodist Episcopal Church.

The Negro press of the country has been somewhat concerned as to the failure of the General Conference to elect a Negro to the General Superintendency. Whether these brethren are sincere in their expressed disappointment in our failure to realize our hopes we have no means of judging. Not

withstanding the inference, the Negroes of the Methodist Episcopal Church are no less many than Negroes of other churches. We are tugging at a great problem. We are facing the bulwark of Anglo-Saxon exclusiveness at the very citadel. Indeed we have scaled the wall and we are on the inside. But all the difficulties of the Negro that inhere in the political life of the country are to be found more or less in church life. That is to say: the rank and file of the membership of the Methodist Episcopal Church are men and women who live in this country and are not totally immuned from the sentiment, opinions and prejudices on the race question that affect the Nation. If it were not throwing flowers at ourselves, we would say that the Negroes of the Methodist Episcopal Church are in the very forefront of this battle for the recognition and for the establishment of manhood rights of the race without regard to color or servitude. And then, too the Methodist Episcopal Church has record on the Negro question which cannot be ignored or forgotten.

It appears that some reckon our standing in the church solely from the viewpoint of episcopal honors. Let it be understood here in the outset that we do not disown our desire for the election of a Negro to the episcopacy in the Methodist Episcopal Church. We believe that so long as we are an integral part of the church, being mem-

bers on terms of absolute equality with other members that we have a right to aspire to any office within the gift of the church. Whether this desire is realized and whether we shall adopt an expediency is another question. But there is more to our relation to the Methodist Episcopal Church than the election of a Negro to the episcopacy. As far as representation goes every Board of the Methodist Episcopal Church has a Negro upon it; in some cases more than one. In nearly every instance the great official benevolences has an advocate, from our colored membership going from conference to conference presenting its claims. In one instance the chief secretary elected by the General Conference is a Negro.

But the Negro press of the country is concerned as to our failure to elect a Negro bishop. The *Christian Index*, the official organ of the Colored Methodist Episcopal Church, refers to our waiting with the "patience of a Job" to get a full fledged Negro bishop. Referring to the Negro's position in the General Conference and the efforts to elect a Negro to the episcopacy the *Index* says:

"He has been lavishly complimented, and that was all that was intended. The election a Negro bishop has never been seriously considered by the white delegates. They have again and again placated the colored brother, tickled him some to make him feel good. The Negro delegates have strenuously pressed their claims, but all in vain. A wink is as good as a nod to a blind horse. The one essential qualification all Negro aspirants for the bishopric lack, and that is a white skin, with parents of pure Anglo-Saxon blood. Even the mixed blood Negro with ninety-nine per cent. of Negro blood is found wanting in the episcopal scales."

*The Star of Zion*, the official organ of the African Methodist Episcopal Zion Church, also takes cognizance of our failure of the election of a Negro to the

General Superintendency. Referring to the matter, the *Star of Zion* says:

"How it strikes the colored members of the Methodist Episcopal Church, we have not heard, but it is pretty plain to an outsider that there is no hope for a Negro General Superintendent for Negro Conferences in that Church in this generation.

"We have nothing to say about God's plan here, yet it grows more and more evident that the day dawneth when there is to be but one Negro Methodism in this land. It looks, too, as if Methodist Protestant, Methodist Episcopal and Methodist Episcopal, South, will soon be one church. What means these newer and saner Federations? Already the hand has written on the wall and speedily a new era comes upon us. If it means union, economy, potentiality, evangelization, then let it come very soon."

*The Christian Recorder* refers to our failure to elect a General Superintendent in the following language:

"The German delegates got their well-roasted and toothsome chestnuts at the expense of the burnt fingers of their sable sympathizers as usual. Simple Simons we be and apparently satisfied with the food or reflection given us by other."

After noting several exchanges the *Advocate* concludes by saying:

"After all, let it be distinctly understood that our effort to elect a Negro to the General Superintendency of the Methodist Episcopal Church is not without difficulties. True this honor would be the capstone in the recognition of the manhood of the Negro, and it is for this reason that we desire it. We are in the greatest protestant denomination of the country, where there is no scarcity of men of brain, piety and consecration. There are multitudes of white men whose friends desire for them episcopal honors who have received but little con-

solation; and the promise of the future is not bright. We are in a mighty throng of mighty men contending for a great prize of honor of great magnitude. The coveted position, if it comes, will be the greatest honor that has ever been placed upon the brow of the Negro, not barring all that may have come to us in church or state otherwise.

We attempt no prophecy of the future. We make no apology for ourselves or for the church for past actions. That we have been anxious for the election of a Negro to the Episcopacy we do not deny. We have no special censure to offer the church this failure, nor are we sullen and discouraged and less determined for the future.

### SUFFRAGE

He may have eyes that cannot see  
 An inch before his nose;  
 And ears that stone-deaf seem to be  
 To every wind that blows;  
 He may not know the way to read,  
 To cipher, or to spell;  
 He may be just a thing of greed  
 And ignorance as well.

He may not have a single thought  
 Of purity or grace,  
 And sin of all kinds may have wrought  
 Its lines upon his face;  
 He may be tainted by each vice  
 That any one may quote,  
 And yet all this cannot suffice  
 To stop his vote.

Her eyes may scan the coming age  
 With careful, steady glance;  
 Her ears may hear at every stage  
 The warning cry, "Advance!"  
 She may be versed in useful lore  
 And just with friend and foe;  
 Her brain may teem with goodly store  
 Of knowledge all should know.

She may be pure and firm and true  
 With wit to comprehend  
 The needs of both the great and few  
 And what those needs portend;  
 She may be fitted, heart and brain,  
 For place of rank and note,  
 And yet the laws that be are fain  
 To stop her vote.

—LURANA W. SHELDON, in *N.Y. Times*

# The Love That Could Not Sin

## An Arabian Romance

By RALPH W. TYLER



ALL eyes were now upon the valiant warrior who had, in a single combat, slain ten of the Koreishite braves. "Must I first acknowledge thee the prophet, greater than than Christ, greater than all prophets before thee before thou wilt condescend to keep thy promises?" he asked calmly, with a firmness that was ominous.

Those assembled in the Caaba were horrified at the audacious question. What could it imply? The prophet was much disturbed, and angered, yet he held his peace.

"If thou preferest, thou canst remain standing. If thou preferest the way to hell, then thou needs not acknowledge me nor my faith," came the prophet's reply, mildly spoken, but showing some severity. Continuing, the prophet said:

"If thou wilt not acknowledge the faith, and him that represents the faith as the last, and the greatest of the prophets, then give unto me, and all they that are here assembled in the Caaba, this temple of Allah's, dedicated and consecrated to the faith the reason within thee for thus declining?"

Letting the arm that bore the buckler drop slowly at his side, arm's length, the buckler resting on the marble floor of the

temple, and resting the blade of the battle-ax also on the floor, assuming a sort of parade-rest attitude, Ibn Adi, speaking slowly, but with a charm and a fervency that caused all present in that sacred temple to hang breathlessly upon every word, replied to the prophet, saying

"The faith thou promulgates is a religion not of the prophets that came before thee; not of the meek and lowly Nazarene, whom the Jews refuse to acknowledge as the Messiah, but a religion corrupted by base passion, soiled by the blood of many slain, tarnished by love of riches, and beset with false power and selfish ambition. A religion so false canst never break beyond the confines within which the sword encompass it.

"Such a religion canst not, like the faith, the pure, unselfish love which was given to the world by him whom thou acknowledge as Christ, run on, like a river unswollen by floods, distributing the goodness of fruitage throughout the land through which it runneth.

"The religion that springs from the heart, from hearts that feel a kinship to other hearts; that bids us live, not for ourselves alone, but for our posterity, instead of burying ourselves deep in the past, is the true religion God designed for man.

"Creeds fiercely battling against creeds,

and, throughout the awful conflict exhorting, urging on their forces with dark, sinister dogmas that enthused at civilization's dawn, when an eye for an eye and a tooth for a tooth prevailed, fits well fanatics, but not men who would lead where God directs.

"God spake the word, not strife to engender, and by strife rend families and communities into fierce clans stubbornly set on marshalling under banners of many creeds, but he spake the word to bring all men together, within one common, peaceful, brotherly fold.

"Christ's religion springs neither from strife, nor from the dark caves of superstition wherein the dwellers cling to a ne'er returning dark, unholy past, but it comes from a heart that bled for all mankind, and still doth bleed, nourished by love divine.

"The crude, squalid, earthen-floor huts, without any adornment, save such as bespeak of dumb, savage brute force, satisfies the untutored savage wild, but we who have learned to love, and live to love, refuse such habitation.

"An eternal torment, the horrors of forever burning, writhing, shrieking damned souls, which thou promulgates, may have served well the dense ignorance of an unthinking and superstitious past, but the love which Christ gave unto the world canst not reconcile God with thy ungodly faith."

He ceased speaking. It was plain that every one in that assemblage was visibly affected. His words had made deep impression, even upon the prophet. Ayesha, her face resting upon one hand, ne'er moved a muscle while he spoke. Her

eyes were vainly trying to pierce his vizor, and catch a glimpse of the face that vizor obscured. The voice reminded her of that voice she had heard speak soft words to her.

The silence that followed Ibn Adi's speaking was at last broken by the prophet, who exclaimed:

"Thou art an infidel! Hadst I known such thou to be, never wouldst I promise made thee, nor permitted thee to enter that combat. Make known thy craving quickly that I may grant same, and, granting it, get thee hence from my sight, never to again appear in my presence!

"Remove thy helmet that I mayest see the face of the infidel!"

Depositing his buckler and battle-axe calmly at his feet, then straightening himself up, he slowly removed his helmet.

The prophet sat aghast, at the sight of that face, and beholding those dark, deep set eyes.

Ayesha. Everything revolved before her in a dizzy whirl. Her heart beat so fast its thumping even became audible, in the silence that prevailed.

"Safwan?" the prophet exclaimed.

"'Tis he who stands before thee," was the reply.

"Safwan, the traitor! Safwan, the captive prisoner, who escaped from Medina?" the prophet fairly shrieked.

"Even so," was the calm reply.

The prophet gazed upon him in wonderment, as if doubting his own eyes, and his own ears.

"Thou art really Safwan, Safwan the fighting Jew, the Prince of the Jews of Khaibar?" he asked.

"Yea, verily that I am," was the firm,

unmistaking reply.

At last satisfied that he saw and heard aright, the prophet felt assured that the thing he would crave would be a pardon, either for himself or for his people.

"And thou comest to ask pardon and freedom?" the prophet asked.

"Pardon from thee? No! Freedom? That I have. If not, then the same arm that slay the ten Koreishites canst secure it for me."

"Infidel!" hissed the prophet.

"And thou?" was Safwan's inquisitive reply.

"Speak!" exclaimed the prophet, vehemently, "speak quick thy craving, which my promise binds me to grant.

"Ayesha!"

That one word, that name, spoken slow, deliberately, confidently, caused all eyes to turn to Ayesha. She was dazed. Could it be a dream? Her eyes met his, and she read therein unutterable things. In an instant, before the assemblage, with one excited, half-smothered exclamation. "Safwan," she was in his arms, and before the prophet. Safwan caught her close, held her close to his breast, his eyes fixed upon the prophet.

Amir was the most puzzled of all those there assembled, knowing naught of the past he could not understand. So he stood, where he was, in blank amazement.

Abu Beker, Ayesha's father, dropped his head. He felt that the blow which must follow would not only carry Ayesha and Safwan down, but would fall heavy upon him and his ambition.

There are moments that seem as if they were snatched, like a minute's

gleam of sun amid the black simoon's eclipse, or like those verdant spots that bloom around the crater's burning mouth, sweetening the very edge of doom. The past, the future—all the the dismal darkness that Fate can bring around such moments, but makes them cast an intenser radiance while they last. Such a moment was this.

Even Safwan, this brave Jew warrior, though dimmed and gone his star of Hope that cheered him on—his glories lost, his cause betrayed, Khaibar, his dear beloved country made a land of dead and slaves—one dreary waste what before had been all that was fair; in this moment's pure caress, in those eyes that shown up to him, beaming blest assurance that he was loved, proved how deep-felt was the glow of rapture that kindled out of woe.

How exquisite is the one single drop of bliss that sparkles to the top of misery's cup! How keenly it is drunk, even though death must follow the quaff.

Ayesha, while gazing into those eyes that sank into her soul so deep, forgot all fears, all miseries, feeling them only as the death-doomed wretch in sleep, whom fancy cheats into a smile, who dreams of joy, and sobs while in that dream.

But the dream passes quickly. Alas too quickly. Again her fear returns. Night, dreadful night is gathering. More faintly the horizon glows. The rosy tint that lay on the smooth sea has passed away.

Omar's hand instantly dropped to his scimiter, which he was about to draw, and rush upon the pair, Safwan and

Ayesha.

The prophet, who had apparently relapsed into a trance, oblivious to all that had transpired, returned to himself just in time to note Omar's swift movement, and exclaimed aloud:

"Stay thy hand, Omar! I canst not part with thee! Let not blood be spilled in this holy temple!"

"Thou wilt not part with me, Oh prophet. So strong is this arm, and my faith, I can, before the eye blinks, sever from the body the infidel's head," said Omar.

"Thou wilt meet thy maker instantly, if thou advance but a step," resolutely replied Safwan. Then, turning to the prophet, he demanded:

"If thou be a prophet, sent from God, as thou sayest, and regard thy promise made before thy followers as binding, grant that which I crave."

To refuse to fulfill his promise, so solemnly given, and a reward for such valor as Safwan had displayed, the prophet recognized would be a dangerous proceeding, since valor, such as Safwan had exhibited, ever has, and ever will, attracted homage, and not envy.

Yet, he could not give up Ayesha. He must find some subterfuge that would enable him to stay for a few hours, at least, the granting of Safwan's request, in order that he might, in the meantime, outwit the brave and hardy Jew.

A faith that depends on the sword is ripe with doubtful expediencies.

"Who didst unbind thy cords on the night Medina celebrated the army's return from Khaibar?" asked the prophet.

"That I will not answer," returned

Safwan.

"Didst thou, when released, slay the guards and Abdallah?" again asked the prophet.

"No other did," was Safwan's reply.

"Why didst thou slay Abdallah, thy confederate?" quickly asked the prophet.

"'Twere better that no witness be left, and the life of the one that didst cut the cords which bound me, was worth infinitely more than Abdallah's. 'Twas a purer life—a life that, like a clear sky, had not a cloud of its own making to mar it." This was Safwan's reply.

"And thou, with hands thus soiled with blood, cravest Ayesha?" said the prophet, with a tinge of contempt in his voice.

With a withering look of scorn, Safwan answered:

"And thou with thy hands ineffaceably crimsoned by blood of thousands; with a hell-given passion that counts not woman's virtue as a sacred thing from God to man for man's protection; thou who giveth promises only that thou mayest delight in their breaking, deemest thyself worthy to judge even me? Dost thou not know that it is not given to hell to judge? That is Allah's right alone."

The prophet winced under this fire. Pausing for a moment, as if to know his own feelings, he said:

"But he that speaks to thee is a prophet sent from God."

"He that speaks to me," replied Safwan, with biting scorn, "may have been sent by God, I question not, but he no longer follows in the path that God designed for him. But why delay doing

as thou didst promise—granting what I crave of thee?"

"Thou knowest the law," the prophet spoke gravely, "which expressly commands that when man desires to put from him his wife, she must wait a fixed period before she canst be taken for wife by another."

"Love cannot be fettered by laws made by man," Safwan interrupted.

"The law of divorce," continued the prophet, "is a divine law, and if thou wilt abide by the law, thou mayest realize thy hope. Wilt thou?"

Safwan looked down upon Ayesha, who still clung, shrinking, trembling to him. He read in her eyes assurance, hope—the womanly desire to obey the law, and dropping his head—hope present, but elusive—he answered, in a tone of voice that spoke his determination:

"The law be observed, but mark thee, thy promise thou must fulfill."

#### CHAPTER XVII.

The scene enacted in the Caaba was more than the age of the prophet would permit him to stand. Tottering, trembling like a leaf with which the wild wind was toying, he was led from the Caaba, placed upon a litter, and removed to the house of his uncle, Al Abbas. A pale hue o'ercast his face; a raging fever burned within. In his lucid intervals, realizing that he was ill unto death, he gave instructions to Amer and Abu Beker.

"To Osama, the son of Zeid, my devoted freedman, I direct that the command of the army for the invasion of Syria be given," he said; "and Abu

Beker, who hath always been faithful, I nominate my successor, and the first Caliph for Arabia, Arabia united as one people by him who now speaks, Al Amin, son of Abdallah of the line of Al Motalleb, sent as a prophet from God, the last and greatest, and whom Arabia for all time to come will call Mohammed the Prophet of God.

"Thee, Omar, I command to prepare for my instant return to Medina, that when Allah calls me, I shall be where I promised to abide till death."

Placing Osama in command of the army, with Amir, the Bedouin chief, as commander of the right wing of the army, and his uncle Al Abbas commander of the left wing, until such time as Omar should return, the prophet, with Omar, Abu Beker and five hundred Mohadjerins, set out, toward evening, to return to Medina. The distance, over two hundred and seventy miles, was covered as quickly as possible. After twelve days of marching, they arrived at Medina, the prophet continuing all the while to grow more feeble.

On arriving at Medina, he was taken to the home of Maimona, where his closing hours were passed, surrounded by his wives and his deciples.

Ayesha he would not permit to leave his sight, and as he lay upon his couch, from which he would not again rise, his eyes were constantly upon her. At times, he was tormented with a burning fever, at which time he would cause to be emptied upon his head and body vessels of water, exclaiming: "Now I feel the poison of Khaibar rending my entrails," showing that the scene at the



Caaba, and the demand of Safwan, were ever on his mind, in connection with Ayesha.

Not until three days had passed did Safwan learn that the prophet had repaired to Medina. Believing it but a plot to outwit him, and to prevent the fulfillment of the promise, when night came on, he mounted a steed, and set out alone, to follow. Throughout the journey he kept a safe distance behind, just hanging on the heel of the cavalcade. While the prophet's caravan entered Medina at noon on the twelfth day, Safwan did not enter until after night fall. He soon learned that the prophet was sick unto death, at the home of Maimona, and that Ayesha was there with him.

On the day after his arrival at Medina, the watchers observed that the end was near. The prophet, too, could see Gabriel beckoning. Toward evening, on the third day, when day was slipping into the night, opening his eyes, and feebly beckoning his disciples to draw near, he said:

"Devoted followers, devote yourselves incessantly to prayer. The tribes of Arabia have I united, but by the sword, instead of by faith. God didst make me his last prophet, but like Adam, I was tempted, and fell. I now perceive, when too late, that faith accompanied by meekness, goodness of heart; with purity like that which Christ gave the world, will live until the resurrection morn, and then be transplanted in paradise.

"Repentant, Oh Allah, let me turn and walk again; rewrite the past. With wiser head and purer heart, I would

retrace. The stain of sin and wrong, I would efface, if thou, Great Allah, would grant it me to live again."

Then he lapsed into a stupor, and while in that stupor, Safwan gently entered the room, and moved quietly over to where Ayesha stood weeping—weeping, but not for the prophet.

Safwan's entrance into the death chamber was observed, but so fast was the life of the prophet ebbing away, and so intent were the watchers in their gaze upon the face of the once powerful prophet, now a shriveled bit of humanity—dust returning unto dust, that not one spoke.

For an instant, the prophet's senses rallied. He observed Safwan; and those who watched closest, say a faint smile played o'er his death-sealed lips.

"Ah, Ayesha," Safwan whispered, "death speaks for him, and fulfills the promise."

She looked up into his eyes, smiling faintly, through tears, as she whispered back:

"Allah giveth hope."

Could it be that their whispers, so indescribably low, were heard by those ears now soon to be deaf? His eyes opened again, and they appeared to be illumined by a celestial light. His lips moved, but Death was too near; his words were unutterable. At last Death shoved his barque out from the shore; out into the wide sea of eternity. The last of the prophets was no more. He had passed out of this life; gone—who knoweth where?

At the hour of dissolution reason is dumb, or only speaks to aggravate the

miseries, and render still more horrible the horrors of the death scene. No relief is given to soften the grim visage of the king of terrors. As nearer he approaches, how the night darkens! How the grave deepens! Trembling on its verge, the affrighted soul asks what the nature of death is? And the grave, what are its dominions? The treacherous guide answers, both are unknown. That darkness no eye penetrates; that profound, no line measures. It is conjectured to be the entrance to eternal and oblivious sleep; the precipice, down which existence tumbles. Beyond that gulf, which has swallowed up the dead, and is swallowing up the living, neither foresight nor calculation reaches. What follows is unknowable; ask not concerning it; thus far philosophy has guided you; without a guide, and blindfolded, you must take the last decisive leap; perchance to heaven or hell;—perchance to non-existence! Who can say which?

But those who appeal to Revelation say as the ark of the testimony is opened, a voice is heard to say, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live again." It is the voice of the angel of the covenant. His bow of promise is seen arching the sky, and reaching down even to the sepulchre, whose dark cav-

erns, by its radiance, are illumined. Behind those mists of hell, so impenetrable in the eye of reason, eternal mansions rise in prospect. Already the agony of death is passed. To the redeemed sinner there is but one pang, and while he is enduring it, bright and serene forever. The prophet, too, had repented. Those who appeal to Revelation will say he returned to the great Allah who ne'er suffers one repentant sinner to be lost.

As soon as Death had sealed the lips and paralyzed the body of the last of the prophets, gently drawing Ayesha close to his breast, Safwan, the bravest Jew that had yet trod this earth the Allah created, softly said to her, almost whispering the words as if he feared the dead might be awakened:

"Our love, Ayesha, has been the holy love—the love that could not sin, and now the world is a world of love for us. In some calm, blessed valley we will abide. In some land where 'tis no crime to love too well; where to worship tenderly an erring child of heaven like thee, 'twill not be sin. And be it sin, then there we may weep our faults away, kneeling together, both day and night, thou, for my sake, at Allah's throne—I, for thy sake, at the shrine of any god—even at the shrine of Christ whom we Jews deny, if thou will it so."

(THE END.)



## Bishop E. W. Lampton on Masonry



MASTER OF CEREMONIES  
Craftsmen of the Grand  
Centennial Celebration of  
the Most Worshipful Past  
Grand Master of this Juris-  
diction and founder of Free  
Masonry in America, friends

and fellow citizens, greeting:

Free Masonry and Geometry are the foundations of industry. Geometry is that science that teaches the nature and relation of any thing that can be measured. It is one of the oldest and most necessary of the sciences, being the foundation of Mathematics and closely connected with Operative and Speculative Masonry.

Wise men of antiquity believed in it so greatly, that Plato placed over the portal of the Academy, "Let none enter who is ignorant of geometry."

Among the first inhabitants of the earth the principles of geometry must have been practiced, because there were houses built, lands measured or divided, and each one had his own domain. Land surveying was the most important purpose to which geometry was applied; but as operative masonry and architecture improved, elegance was added to strength, and ornament to utility, and geometry began to be extended in its principles and perfected in its systems. The Egyptians, who challenged the world with architecture, were one of the

first to cultivate geometry as a science. From Egypt, the parent of both the sciences and mysteries of the Pagan world, it went to other countries and was used for all designs in architecture and operative masonry.

Speculative Masonry is closely connected with geometry, and derives its most important emblems from it. I shall pause a moment to define Operative and Speculative Masonry.

Operative Masonry is engaged in the construction of material edifices by means of stone and marble.

Speculative Masonry is occupied in the erection of a spiritual temple by means of symbolic instruction. Speculative Masonry is also called Free Masonry. Operative Masonry is an art; Speculative Masonry, a science. The object of the one is temporal; of the other sacred and eternal.

As the earthly temple was constructed under the application of the plumb, level and square, by which its lines and angles were properly measured, so we are accustomed in the building of the great moral temple to apply these instruments, the plumb, the level and the square, that we may exhibit on that Great Day of Inspection as "true and trusty."

The explanation of the principal geometric figures given by Pythagoras may be interesting to the Masonic student. According to the Grecian sage, the point

is represented by unity; the line by the duad; and the surface by the quaternary. The circle, he says, is the most perfect curvilinear figure containing the triangle in a concealed form. The triangle is the principle of the generation and formation of bodies, because all bodies are reducible to the triangle, and the elements are triangular.

Speaking of the plumb, level, and square, let us apply them to the great moral temple just mentioned.

The Square is the symbol of Divine Essence. It is one of the working tools of a fellow craft, and the jewel of the Master of a lodge. It corrects errors of the eye and adjusts with precision the edges, sides and angles of their work. The most perfect joints are thus constructed and stones made to fit in their destined positions. The Square is a significant emblem of morality, and each human life is condemned or approved according to its principles. And hence it is the duty of a Master of a lodge to preserve among his craftsmen a strict attention in moral deportment and mark and correct the slightest deviation from the rules of propriety and good conduct. We meet on the level and part on the square, because having met together, when we part our conduct should be such that no unkind expression or unfriendly act should mar the feeling which alone unites us a band of brothers.

The Level is an emblem of equality. In the sight of God, who alone is great, all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same

law.

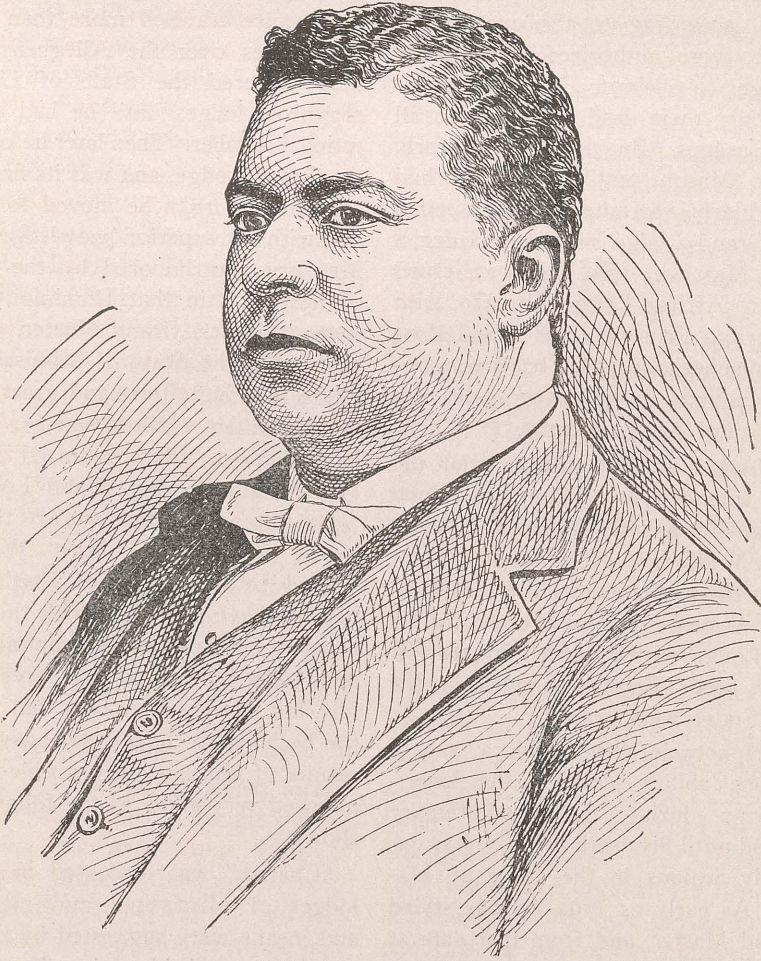
The Level is another working tool of the fellow Craft. It admonishes of that vast level of time upon which all men are travelling to Eternity. This is the Senior Warden's jewel, reminding him that while assisting to preside over the labors of a lodge, it is his duty to see that every brother meets upon the level and that the principle of equality is preserved among the work and that perfect harmony reigns.

The Plumb is an instrument used by masons to erect perpendicular lines, and is also a working tool of the fellow craft. A building that is not plumb, but leans either one way or the other, will fall. He whose life is not supported by an upright course of conduct, but swayed by different evils, will soon sink beneath the estimation of every good and virtuous citizen. But the just, the upright, the unwavering man who bends not beneath the attacks of adversity, but pursues the even tenor of his way, will stand erect like a tall column, and will lift his head above the frowns of envy and slanders of malignity.

As the Plumb is also the jewel of the Junior Warden, to be used by him in the time of refreshment, when the brethren are not in the lodge room, then more particularly should this emblem be used and the Mason walk uprightly and avoid evil.

By the Square of virtue, the Plumb of rectitude, and the Level of equality, we are inspired by the most cheering hope of that final reward which belongs alone to the "just made perfect."

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BISHOP E. W. LAMPTON

The origin of Free Masonry among our race variety in this country, the celebration of which we are gathered together to pay respect to the memory of the immortal Most Worshipful Grand Master Prince Hall, of your magnificent city, the "Hub of the Nation," is as follows:

On March 6, 1775, an army lodge attached to one of the regiments stationed under General Gage in or near this historic city, initiated Prince Hall and fourteen other men into the mysteries of Free Masonry. With that beginning with small additions from foreign countries, sprang Free Masonry among col-

ored people in America. These fifteen brethren, according to the customs of that day, were authorized to assemble as a lodge "to celebrate St. John's Day," and to bury their dead according to all Masonic usages. But they did not work, made no Masons until after they had been regularly warranted. They applied to the Grand Lodge of England for a warrant March 2, 1784. It was issued to them as African Lodge, No. 459, with the illustrious Prince Hall as Grand Master, September 29, 1784, but owing to many vexatious misadventures was not received until April 29, 1787.

The Lodge was organized under the warrant May 6, 1787. It remained upon the English registry, occasionally contributing to the Grand Charity Fund, until, upon the amalgamation of the Modern and Ancients into the present United Grand Lodge of England. In 1813 it and the other English Lodges in the United States were erased.

The Honorable Prince Hall, a man of exceptional ability, served in the American Army during the Revolutionary War, and until his death in 1807, was exceedingly zealous in the cause of Masonry. As early as 1792 he was styled as Grand Master, and from that date at least he exercised the functions of a Grand Master or Provincial Grand Master. In 1797 he issued a license to thirteen Craftsmen, who had been made Masons in England and Ireland, to assemble and work as a lodge in Philadelphia, Pa.

Dr. Thomas W. Stringer, a native of Maryland, was made a Mason in 1832 in

the city of Philadelphia, and by private conveyance traveled more than a thousand miles over the Allegheny Mountains, entered the State of Ohio and organized lodges until he had a constitutional number. Then later he organized the Grand Lodge, and was its first Grand Master. In 1852 he moved to Canada, and with his superior knowledge of Free Masonry was honored by the suffrage of the Craft in that Dominion and became their first Grand Master. In 1866 he entered the State of Mississippi, and by his untiring efforts and great love for the institution, called together the few lodges, and in 1875 organized our Most Worshipful Stringer Grand Lodge.

By this we see that we are the legitimate heirs of the Most Worshipful United Grand Lodge of England, and that we have kept pace with the onward march of Christian religion and every honorable industry. We have not sat idle, but like the busy bees that surround the beehive, we have been busy and the results of our labor are visible and pronounced very good, as the following will show:

"Charity" was discussed in the local lodges of Mississippi and many ways and means were suggested by the brethren how to "bridge the chasm." The subject eventually found its way to the Grand Lodge, and after considerable discussion and planning, it was finally decided by the Grand Lodge of 1880 to tax each and every brother of the jurisdiction, in good standing, the sum of one dollar at the death of a Craftsman, and the amount of such accumulation was to

be paid to the widow or other beneficiaries of the deceased member. Upon this basis the Masonic Benefit Association, our Charity Fund, was organized with only thirty members, who pledged themselves to pay one dollar as an assessment.

It would be well to say here that the Craft in Mississippi, after the organization of the Charitable Department, took on new life and lodges sprang up rapidly in all parts of the State. Craftsmen, seeing the good done their widows, at once became members of the Masonic Benefit Association. The death assessment was reduced from one dollar to fifty cents, to twenty-five cents, to sixteen cents, to twelve cents, to eight cents, to five cents, until, I am pleased to inform you, that to-day it is only four cents per capita. From this taxation the sum of seven hundred dollars is paid a beneficiary without any expense for collecting same.

The Masonic Benefit Association of the Most Worshipful Stringer Grand Lodge was miraculous in its growth, as its members increased from thirty in 1880 to over thirteen thousand in 1907. The Association is paying out annually to its widows and orphans over one hundred and forty thousand dollars. Since its organization in 1880 it has paid out to its beneficiaries the enormous and magnificent sum of more than nine hundred and ninety-nine thousand dollars, and the amount grows larger steadily as the work goes on. More than nine hundred homes have been saved from the hammer of the sheriff's sale of debts of some poor, unfortunate brother who fell

by the wayside while struggling to leave something for those he loved. Thousands of homes are owned by Negroes in Mississippi, including farms from forty to eighty acres each, through the efforts of that charitable institution, the Masonic Benefit Association, as well as by the ministers, doctors, lawyers, professors and other public men and women of the race. The Grand Lodge in its wisdom purchased a few years ago one thousand acres of the best Mississippi Delta land to hold in trust for its widows and orphans. That land to-day is valued in the commercial markets at forty thousand dollars. Also there was a surplus of more than fifty thousand dollars at the last session of the Grand Lodge, making a total of more than ninety thousand dollars of assets, which is held as collateral for any emergency.

The wives, mothers and other female attachés of the Stringer Grand Lodge have formed themselves into lodges and a Grand Chapter, known as Bethsheba Grand Chapter, have adopted the rites of Daughter of Eastern Star. They have also formed and organized a Benefit Association, which is now paying to its dependents the sum of five hundred dollars at the death of a member of this association. The Grand Chapter has a membership of nearly eight thousand—our wives, mothers, daughters and sisters. The organization is composed of some of the leading women of our commonwealth, and prominent offices are held by women. The Eastern Star Benefit Association pays out more than seventy thousand dollars annually. The total paid

out since its organization is more than two hundred and seventy thousand dollars, making the Masons of Mississippi pay into the hands of its beneficiaries more than one million two hundred thousand dollars since 1880.

While we are not boasting, I know of no other organization of its kind, owned and operated by Negroes, anywhere in the civilized world, that can truthfully produce such results in dispensing charity among its members and dependents.

The results are traceable in the occasion that calls us together here to pay tribute to one of the greatest men of his time, the lamented Most Worshipful Prince Hall. In the name of thirteen thousand Craftsmen from the Bayou State, we hail with delight the efforts put forth by your jurisdiction to offer to the world this opportunity of presenting the illustrious founder of our time-honored institution in this country the tribute due him and to drop a flower

upon memory's casket. We sincerely hope that the efforts put forth by you will inspire others to live a life of usefulness and to do the greatest good for the greatest number.

Most Worshipful Sir, I commend your Jurisdiction and the Craft everywhere unto Him who gave Moses the Decalogue on Mount Sinai; who confirmed the faith of Joshua as he circumambulated the walls of Jericho; who confirmed the preachings of John the Baptist, one of our patron saints, in the jungles of Jordan, and who made His walking path amid the tempestuous waves of the Sea of Gallilee. May He ever keep and bless the Craft wherever dispersed around the globe.

Fraternally yours,

E. W. LAMPTON,  
Grand Master of Stringer Grand Lodge,  
Free and Accepted Masons, State of  
Mississippi.

## THE POWER OF THE BALLOT

By GEORGE REGINALD MARGETSON

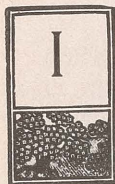
**W**HAT might not the ballot do  
In an age of tyranny,  
In a land of villainy,  
If each citizen were true!

Were mankind but half sincere  
With the Good Book in his hand,  
Joy might float from land to land,  
Peace and plenty freely share.



# The Race Problem in the South

By ALICE L. THOMPSON WAYTES



REGARD the race problem as one of the most serious questions that confronts the American people of to-day. There is a race problem for the Negro and one equally as strong for the white man.

When freedom was declared there were four million Negroes carrying only in part the blood of African descent; and to-day there has been added to this four million near six and one-half millions, in which the white man, the Jap, the Chinaman, the Irish, the French, the Jew and the Indian have figured very conspicuously. This in itself has had a tendency to separate in birth and spirit that deep racial feeling which so much characterize the white race. This has set the Negro at sea with himself. He is as much in love with other races as with himself. There are peculiar relationships blowing in the South of which no pen can describe and no tongue can tell. You could only witness with your eye, but one could never tell the reason why such conditions exist.

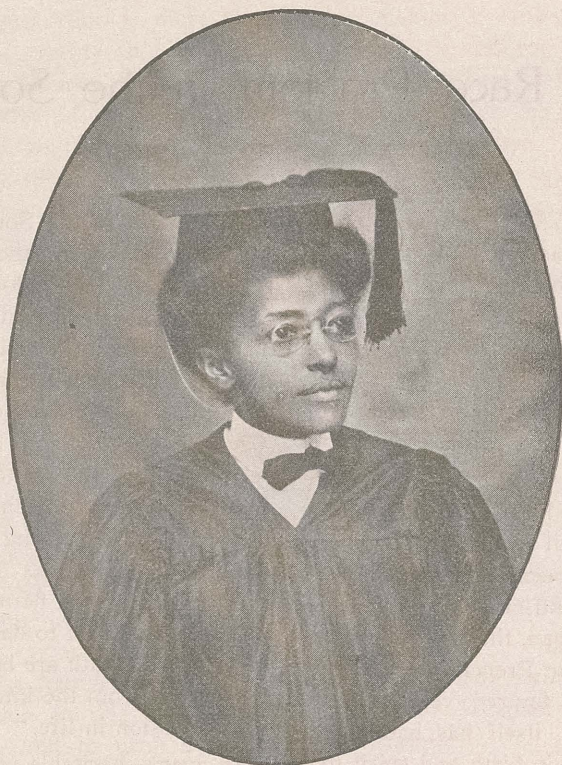
The press has made sentiment against the Negro, which is only true in part, and has forced many public and private enemies for the Negro without any real cause. On the other hand, there are

white editors in the South who are yet willing to stand for the rights of men, regardless of their color.

I refer to such as Editor Stoval, of the Tampa Tribune, Tampa, Fla., who uses his pen and talent to bring to the front the guilty man irrespective of race. Therefore eradication of the Negroes' relationship to the white man will never come in this century and I doubt in the next. There are strong white friends in the South as well as the North, and every effort should be made to bind that friendship and not to destroy it. The two races in the South are bound by personal friendship, from the kitchen to the highest profession in life.

In every charitable work, the financial support of the white man is seen somewhere.

There are only a few of the white race who are unable to sympathize with their less fortunate brothers, and as a result a spirit of resentment is seen and felt. Yet this is no more than human nature. It is human to err; it is divine to forgive. The less fortunate class of both races, knowing very little of the divine power to rule over man, has grown very impatient with each other. Individual jealousy beams out in thousands of both races, and yet the white men and women can be found on the "stills," the mines,



ALICE L. THOMPSON WAYTE

the camps, the stockades, the jails and penitentiaries, side by side, delivering a message for Christ to man and not to races.

I have in mind a wealthy physician and preacher whom I worked with in a jail. He was lost to himself and to his race. Alone he struggled each Sabbath for the salvation of men and women. We need to look our disadvantages in the face and see what can be made out of them. He is best who wins the most splendid victories by the retrieval of mis-

takes.

Forget mistakes and organize victories out of mistakes. The Negro is not bound to win always, even though he is right; but he should be bound to live up to the truth and light which he has. He should stand with anybody who stands for the right, and always with him while he is right, and part with him when he goes wrong.

Taxation without representation has been a mental affliction to many of the Afro-American people; and the disfran-

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chisement laws made in the South have been as much to the disadvantage of the poorer class of whites as to the Negro. The Jim Crow car, which is nothing more nor less than humiliation, has forced a goodly number of white women to resort to the courts, that their racial identity may be proven.

The Northern Capitol to-day is to the South what the Star of Bethlehem was to the wise men. But in erecting so many hundreds of mills for the employment of white youths without the enforced

school law, has reduced the school percentage with the whites, and an increase of that of the colored. The report of South Carolina two years ago showed an increase of Negro school children three thousand over that of the whites. I am not discouraged nor am I broken-hearted over the present conditions. "Every duty of mission makes known some truth obscure."

God is just and will help, but our lives must be in the current of His will.

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## Knights of Pythias of Georgia Trouble

The colored Knights of Pythias of Georgia are having much trouble in their effort to secure a charter of incorporation in that State. The movement was opposed by the white grand lodge in Georgia, and that body made an appeal to the white supreme lodge, which rendered support in an effort to deny the colored Knights the right to incorporate, or to use any of the emblems of the order.

Georgia courts refused to grant an injunction to perpetually restrain colored Knights from using these emblems and doing business in Georgia. The case was appealed to the Georgia Supreme Court, which ordered that a question of fact be

ascertained by a jury, which jury was to decide whether use of the name, emblems, etc., by colored people was a fraud and an imposition on the white order. The jury promptly returned a verdict that it was, and the matter now goes back to the Georgia Supreme Court.

Grand Chancellor Creswill is making the fight of his life in this matter and able attorneys have been employed. This decision was rendered on May 27, 1908. As the emblems and degree work are not copyrighted, it will be a question to be decided wherein an injunction will hold. An adverse decision will handicap and embarrass the grand and subordinate lodges to a great extent.





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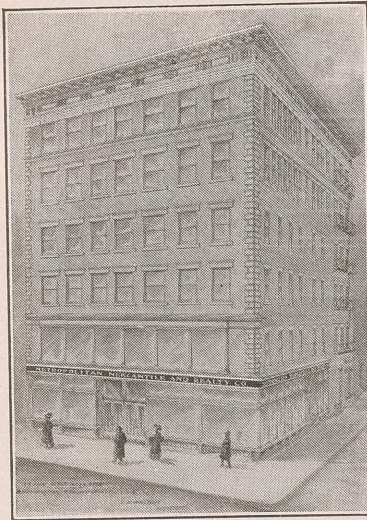
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